

Reflections on a strike

As far as a man can judge such affairs, the American Telephone and Telegraph Company has won the strike which its organized workers were obliged to call on April 7. Those who have already returned to their jobs did so, for the most part, reluctantly and bitterly. Despite a modest wage increase and the hope of minor concessions on other issues yet to be negotiated, there was no sign of the joy and enthusiasm which accompany a successful strike. Furthermore, in the course of the trying walkout the inexperienced workers became seriously disunited. There were charges of disloyalty and betrayal as strikers in New York and Chicago gave up the unequal struggle and crossed the picket lines of their still striking brothers and sisters. If the Company wanted this strike for the purpose of weakening the telephone unions, or of preventing them from becoming any stronger than they are, the strategy worked beautifully. The immediate future, at least, seems safe for the more or less benevolent autocracy which passes for industrial relations throughout the Bell System. But was the victory worth the price which the Company had to pay? Like every legal monopoly, the A. T. & T. depends on the goodwill of the public; and the public, as the Gallup Poll revealed, was sympathetic to the workers. It may take considerable time and money, and all the talent of one of the slickest public-relations departments in the country, to repair the damage that has been done. And even then, can the Company have any assurance that its victory will be lasting? Will the whipped strikers be more willing and efficient workers after their hard experience on the picket line? Will they decide, finally, after the shock of defeat passes, that unionism has not failed them, but that they have failed unionism? That they have a lot to learn, and that maybe the AFL or CIO can teach them something? If the experience of the past is worth anything, it suggests that A. T. & T. has not heard the last of this affair by any means.

President Aleman's visit

The reception given President Miguel Aleman on his return visit to President Truman probably has no parallel in our country's history. The signs of honor and sincere respect expressed the genuine sentiments of large segments of our people toward their American brothers below the Rio Grande. In the centenary year of the Mexican war the visit had special significance. But beneath the surface there are deeper currents running. Inasmuch as hemispheric spiritual, cultural and economic unity are needed as never before, we can only hope that the cordial reception given President Aleman marks the beginning of a new era in Inter-American relations. A high point of wartime cooperation was reached in 1945 when the Act of Chapultepec became a reality through

the signatures of the respective governments. Previously the Inter-American conferences had done much to promote mutual understanding, as had the United States shift from dollar diplomacy to a genuine good-neighbor policy, backed up by reciprocal trade agreements. But much remains to be done. The United States, after pursuing a unilateral policy toward Argentina and taking the initiative in postponing the Inter-American conference scheduled for Rio de Janeiro, has actively to demonstrate its will to make Pan-Americanism work. An effective policy of economic cooperation is threatened by the opposition of some Americans to trade agreements. Within the United States Mexicans do not always receive recognition of their rights but run up against discrimination. Other Latin Americans still suspect our objectives. All the defects, of course, are not on our side, but the United States evidently must take initiative in demonstrating that hemispheric solidarity means recognition of duties as well as of rights.

Stalin-Stassen colloquy

On reading the transcript of the conversation which Harold E. Stassen had with the Russian dictator on April 9, our first impression was that Stalin had slipped into the same sort of deviationist heresy which led to the hounding and disgrace of Earl Browder. Since this was obviously impossible—the infallible pontiff of communism can speak nothing but orthodoxy: he is Mr. Orthodoxy himself—we read the record a second and then a third time to find the true meaning. But each time we were forced to come to the same perplexing conclusion: Stalin had lapsed into heresy. Listen to what he said:

The United States and the USSR systems are different, but we didn't wage war against each other and the USSR does not propose to. If during the war they could cooperate, why can't they today in peace?

And again:

It is necessary to make a distinction between the possibility of cooperating and the wish to cooperate. The possibility of cooperation always exists but there is not always present the wish to cooperate. . . . I want to bear testimony to the fact that Russia wants to cooperate.

And still again:

We should respect the systems chosen by the people, and whether the system is good or bad is the business of the American people. To cooperate one does not need the same systems. . . . As for Marx and Engels, they were unable to foresee what would happen forty years after their death.

Now if that does not add up to the worst case of right-wing deviationism since Earl Browder, we will have to study Marxist-Leninist doctrine all over again. After all, it was the infallible Stalin himself who wrote approv-

ingly, in *Problems of Leninism*, of Lenin's dictum: "It is inconceivable that the Soviet Republic should continue for a long period side by side with imperialist states. Ultimately one or the other must conquer." Is Stalin now announcing to the world that he no longer believes this to be true? Or is he telling the people of the United States that charges of imperialism levelled against their country by the puppet Soviet press are just a pack of lies? While we await from the *Daily Worker* some answer to these questions, as well as an authentic commentary on the Stalin-Stassen colloquy, another dictum of Lenin keeps coming into our minds. "It is necessary," said Stalin's predecessor, "to use any ruse, cunning, unlawful method, evasion and concealment of the truth" to advance the communist cause.

Russian "cooperation"

For weeks official anti-American propaganda has not ceased to amuse the humor-thirsty and news-hungry citizens of the Soviet Union. Perhaps this is what the Russians consider "cooperation" as redefined recently by Stalin in his dialog with ex-Governor Stassen in the Kremlin. The anti-American barrage—as if in support of Stalin's sincerity—has been launched not only by the Soviet press, radio and stage plays, but by the Soviet diplomats as well. Ilya Ehrenburg and Konstantin M. Simonov, star Soviet writers, have been leading in this violent anti-United States campaign. Ehrenburg's columns in *Pravda* on "American imperialism" are most significant in view of Stalin's renowned aversion to name-calling polemics. He not only sees no difference between Hitlerism and our "imperialism," but insists on attaching to prominent American leaders the names of Hitler, Goebbels, Goering and Rosenberg. Mr. Simonov's *The Russian Question* (Cf. "Mr. Smith Goes to Moscow," *AMERICA*, Feb. 1, 1947) is a bitter satire on the supposed venality of the American press. This play, incidentally, is being produced in thirty Soviet cities, as well as in the Soviet section of Berlin. The Soviet Government's organ *Izvestia* went even farther. It violently attacked Secretary Marshall and accused him of "slander" and of deliberately "deviating from the truth" in his public report on the Moscow Conference. The same organ under the date of May 6, 1947 charged that Turkey is covered with "secret American and British airdromes, radio and radar stations." This alleged American "military penetration" into Turkey was reported from Ankara by A. Anatolyev. Scores of American and British "agents,"

according to the Soviet writer, came to Turkey in the guise of traveling salesmen—a reminiscence of Nazi "tourists" in the days preceding World War II. The Soviets on their part covet the strategic Dardanelles, and are bitter because the Turks refuse even to discuss the subject. That, of course, Mr. Anatolyev doesn't mention.

Where refugees go

A welcome confirmation of one section of an article in last week's issue ("Send These, the Homeless," p. 153) comes from a statement by Earl G. Harrison, chairman of the Citizens Committee on Displaced Persons. The article, in part, treated the popular conception and complaint that refugees tended to herd together, particularly in large towns, where they form ethnic groups impervious to Americanization. Mr. Harrison, after a study of 2,976 displaced persons admitted to the United States last year, finds that they have settled in 156 communities in thirty-five states. He concludes:

This indicates that the average absorption rate per community is somewhere in the vicinity of nineteen persons, adults and children. Surely this should dispel any notion Americans may have that an increase in immigration to this country of displaced persons would in any serious way aggravate living conditions here.

Indications continue to multiply that those who are blocking the admission of large numbers of DP's to our shores have no ground for their opposition save fear and prejudice—not very honorable motives in the land of the free and the home of the brave.

Those homes you were promised

Did you say the law of supply and demand would level out housing prices and that this year would see cheaper homes produced in greater quantity? If you did, it was only because of forgetfulness that the law of supply and demand is a two-edged sword. It can scare off buyers with a real need for the product, just as well as bring down prices when production is too great. Judging from the "bargain" ads in the Sunday real-estate sections, the promised 1947 housing has priced itself out of the market. Nobody wants the poorly constructed homes which sell at 50 to 100 per cent above 1941 prices, while giving less value. Yet the need for housing continues, just as does the demand for real value. The Metropolitan Life Insurance Company, for example, reports that 200,000 requests have been made for units in its three Manhattan housing projects, capable of accommodating only 13,000. The Company is interviewing 110,000 persons who applied before September 30, 1946, and has come to the conclusion that despite the various tricks employed to get preference, many of the applicants deserve consideration. In spite of this evident need, the building industry has not yet discovered the consumer—at least not those consumers whose incomes forbid \$12,000 houses and \$80-a-month rents. Responsible members of the industry see danger ahead. They rightly fear the results of the high prices currently asked, not infrequently by less reputable builders who have no scruple

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about "jerry building" and "short cutting." It is hard to see why the slow-witted industry leaders and a much-lobbied Congress cannot read the handwriting on the wall. The least they could do would be to back the Taft-Ellender-Wagner housing bill (S. 866) designed to stimulate worthwhile construction for the lower-income groups. Particularly shortsighted was Senator Taft's failure to include this bi-partisan bill in the "must" legislative program. When the long-suffering public finally awakes to the fact that its need of 15,000,000 new homes is being ignored, there will be repercussions. The building failure of 1947 is not easily forgotten.

Government and "news business"

We have less than no confidence in radio-weapons—or in any other mere word-weapons—against communism. If the "Voice of America" and its cultural counterparts in our libraries and educational institutions abroad (Cf. AMERICA, May 10, 1947, p. 141) were still to retain the polemical accent with which they were born during the war, to be trained now on the Reds instead of the Axis, we should find little to cavil about in the determination of the House Appropriations Committee to have done with the expensive program altogether. The bombers' war is over, and it is to everybody's interest that the war of words—which, like poverty and taxes, we have always with us—be confined to the deliberative assemblies we have set up to rebuild a "peace-lovers" world by peaceful debate. But we cannot agree that there is no "American precedent" or "American principle," as the Committee report (May 6) contends, for a positive, balanced and dignified presentation of the American position on world problems, moral, cultural and political, to the friendly peoples of the world. Government is in the "news business" by vocation. Indeed, one of the nobler functions of diplomacy, in law and in fact, would seem to lie precisely in this informational and cultural "exchange of views." Secretary Marshall spoke feelingly at Committee hearings of his experience in China and at Moscow of the value of unbiased "official" news reports, which acted not as stimulants of bad feeling but as beneficial "counter-irritants." Given proper constitutional controls, we see no lurking menace to our national safety or ideals, as the Committee professes to see one, in confiding this constructive task to "a centralized disseminating agency," in this instance to the State Department. After all, we do trust the Department with unique responsibility for business far more vital. Let us hear more, in the House and Senate, of the *reasons* why it cannot be trusted with the news, and why we must choose strangulation rather than control.

Federal-aid principles

The hearings that are being conducted in Washington on a dozen Federal-aid-to-education bills are more than just routine affairs. Big issues are at stake. Is the secularist theory of separation of Church and State to prevail? Will the National Education Association and its supporters succeed in shaping Federal aid legislation to the discriminatory pattern which State and local

school aid takes in most of the forty-eight States? Do not private and parochial schools perform a public function as much as the so-called public schools? These are exceedingly live issues that arise from the very text of the Federal-aid bills under debate. Several sound principles laid down by the National Catholic Welfare Conference in its testimony deserve objective consideration. They are guides to relations between the Federal Government and education. First, parents have the primary and principal right and duty in the education of their children. As an aid in fulfilling this right and duty they may choose either a public or non-public school. Second, in our democracy the establishment, maintenance and general control of schools are the responsibility of the people in a community, acting through a school board controlling public schools, through a church controlling a parochial school, or through an association controlling a private school. Third, government in a democracy does not impose itself or its teachings upon its citizens. Fourth, education should be kept separate from governmental dictation and political power. Fifth, since government receives a full return from its educational investment when a school produces well-trained citizens, every school to which parents may send their children in compliance with compulsory State education laws is entitled to a fair share of tax funds. Viewed in the light of these principles, the answer to the first two questions posed above is No, and to the third question Yes. By the same token, the Taft bill and any other exclusively public-school bill contradicts each and every one of these five principles of educational freedom.

Japanese economic plight

With the promulgation of the new Japanese constitution on May 3, 1947, Japan took her place among the democratic nations enjoying constitutional guarantees of human and civil liberties and of popular sovereignty. This historic development, promoted and supported by General MacArthur's occupation policies, will undoubtedly strengthen the Japanese emancipation. Yet any optimism regarding the Japanese situation as a whole is premature. So believe some economic experts, who maintain that neither a peace treaty with Japan nor an early American withdrawal will remedy Japan's economic plight. The nation's economy faces a crisis. Japan's insular position puts her in a state of complete dependence on foreign trade. She must import or be reduced to starvation. Ever since the country surrendered unconditionally to the United States, the people have been kept alive with the aid of American funds and by eating into Japan's own stockpiles. The latter are being steadily exhausted, with the result that Japan's entire economy becomes progressively dependent upon assistance from the United States. An early peace, advocated by General MacArthur himself, would not necessarily improve the situation. Japan can import from abroad only by offering internationally acceptable currency in exchange or by exporting goods others will buy. At present, however, Japanese industry has reached a low level. It cannot be increased without adequate imports of raw materials.

The cessation of American-financed imports will precipitate the economic crisis which would turn Japan into another Greece, menaced by the expanding forces of communism. Emergency relief commitments would probably be required. Before any decisive American move is made in Japan, the above-mentioned factors should be carefully weighed and considered. The Japanese must prove themselves better managers of their economy than they have during the past year. Thus far, rationing or priority allocation of scarce materials has been rendered ineffective by large-scale profiteering, speculation and black-market operations indulged in by a great number of Japanese. Only when these abuses are controlled will Japan, with the help of outside imports, be able to stand on her own feet and strive for the permanent economic and political reforms envisioned in her constitution. It is the duty of the rest of the world, of course, to allow her the opportunity for needed trade.

Press freedom in Guatemala

In contemporary society political and religious freedom is closely tied in with freedom of the press. Without defending libertinism, we note that regimes which have reasons for not wanting the whole truth known, as often as not begin by subjecting the press to government control. East of the iron curtain such control has become a habit. In the Western world, the unanimity of Argentinian papers on certain issues is not above question. Relatively few Spaniards saw the text of Pope Pius XI's encyclical condemning nazism (*Mit Brennender Sorge*) for some time after its publication. Now Guatemala is trying its hand at press censorship in a new law roundly condemned by journalists and others. The Government's story runs that the law aims merely at keeping abuses in check. But the text of the law speaks for itself. One section reads:

In accordance with Article 29 of the Constitution of the Republic, newspapers and broadcasting stations belonging to religious organizations or groups, or to their members as such, or to ministers of religion, cannot issue statements referring to political questions nor relating to labor organizations.

The Government, you can be sure, will do the deciding in case of doubt. What becomes of the right and duty of religious leaders to speak out on the moral aspects of public affairs? As *Verbum*, Guatemalan Catholic weekly, notes, the implications for the Church are serious. From the wording of the law, if the Government so wishes, even papal pronouncements on social questions could be banned.

Italian Constitution aborning

Foggy pre-election maneuvers to the Italian right and left, accompanied by rumblings of direct action by leftists which remind *Osservatore Romano* of "the tactics and political strategy used by fascism to seize power in 1922," and compounding a full-fledged economic crisis, keep Premier de Gasperi's caretaker government in a state of perpetual alarm. Our own sympathetic misgivings have conspired effectively to distract our attention from the monumental effort the Constituent Assem-

bly has been making all year to provide republican Italy (if and when she is to be allowed to recover breath, dignity and sovereignty) with a constitution worthy of the juridical traditions of Rome and the centre of Christendom. Previews of substantial portions of the draft document reveal a reassuring emphasis on protection of human and social rights, no less than fifty of the 131 articles being concerned with safeguards of individual and corporate freedoms against the encroachments of state power. (A notable exception, however, was Togliatti's evil triumph on the indissolubility of marriage.) The rights of labor "in all its forms and applications" get the special attention recommended so insistently in the papal encyclicals since *Rerum Novarum*. Guarantees of the right to work, of a fair share of the national income, of social insurance, of participation in industrial management, of freedom of association, run parallel with recognition of the right to private property vested with a social and individual function. It is abundantly clear on paper that Italy is sincerely bent on a radical break with its recent totalitarian past. Is the will of the badgered Italian people to be frustrated once more, before the paper is signed and framed as the organic law of the land? It is anybody's guess, and God's secret. As we comment, the air about the Constituent Assembly is thick with the smoke-screen raised by para-military and para-constitutional parties and factions whose devotion to the rights of man is highly secondary to their ambition for the power of disposal over Italy's prostrate body.

Persecutions in Yugoslavia

At Geneva, on May 5, Yugoslavia, a member of the United Nations, refused to allow an inquiry team of the UN Balkans Investigating Commission to enter for the purpose of examining alleged interference in Greek affairs. This clear violation of the spirit of the United Nations, if not perhaps of the actual text of article 23 of the Charter, binding members to "accept and carry out the decisions of the Security Council," has the backing of Russia and the cooperation of other Soviet satellites. It is easily understood why Yugoslavia does not want to admit investigating commissions. A commission to examine the reality of human rights and freedom, for example, would find (among other tyrannies) this: the Church in Yugoslavia has been so ravaged that only twenty per cent of its parishes remain. In 1939 there were 1,916 parishes; today there are 394. Priests numbering 168 have been summarily arrested; thirty-two have been sentenced by special tribunals to long prison terms; eighty-five are awaiting trial and 409 escaped while under threat of deportation to concentration camps. Archbishop Stepinac, having refused to appeal for an amnesty, has been transferred to one of the most ill-famed of the country's prisons, at Torkoscan, and since then all information of his health and treatment has ceased. The civilized world knows of similar atrocities and with reason suspects even more appalling ones. How long must it wait till the "united" nations of the world find a corporate voice to damn them?

Washington Front

Somewhat obscured by the painful and intense public attention given the struggle over the labor bill in Congress was the situation in the matter of the appropriation bills. Once, however, the Senate bill has gone into conference with the House bill, the Senate will be confronted with the three House money bills that have been passed, covering five government agencies: Treasury, Post Office, Labor and Interior Departments, and Federal Security, and nine others still to pass the House.

It will be remembered that by a new law the Congress must make its own budget of estimated receipts and expenditures after the President submits his. The House began in February by making a \$6 billion cut in the President's budget, while the Senate made one of \$4.5 billion. The matter rests in conference, with no further action intended, apparently. It looks as if Congress will set its budget figure only after it finds out how much it actually has cut in the dozen measures it has to pass.

The House claims to have cut \$1.1 billion in the bills it has already sent to the Senate. It has been pointed out, however, that this is a real cut of only about \$300 million, since \$800 million represent a bookkeeping item of a decrease in the amount it is estimated the Treasury will have to refund in overpayments of taxes. That esti-

mate is anybody's guess. So, if the Congress is going to reach the billions in cuts it has promised itself, whether six or four, these, as I predicted some weeks ago, are going to come out of the money for the agencies yet to be considered. Rumors are now running about that the cut in the Commerce Department will reach fifty per cent. But even with that, it is the Army and Navy, the State Department and some of the independent agencies that will bear the brunt of the really heavy decreases.

Here is a factor that seems to have been generally overlooked. Economy and tax reduction have been the apparent aims. But the cuts in the Interior Department, for instance, mostly affected the protection which that agency gives the nation's wealth in land, forests, etc., against the ever-pressing inroads of private greed. The cuts in the Labor Department and Federal Security affected protection of human welfare. Cuts in Army and Navy might well affect the nation's security in the deepening world crisis, and in the State Department, the Administration's liberty of action in foreign affairs.

What I am driving at is this: it is true that the Republican majority rightly feels that it must redeem its campaign promise of economy and tax reduction. But behind this, other interests are adroitly utilizing the drive for saving to realize long-desired political and economic changes: a strange combination of isolationism, big business, just plain greed and honest conservatism.

WILFRID PARSONS

Underscorings

The silver episcopal jubilee of Most Rev. John J. Swint, Bishop of Wheeling, W. Va., was observed on May 6, 7 and 8. Twenty-five members of the hierarchy, including Cardinal Spellman of New York and the Apostolic Delegate, Archbishop Amleto Giovanni Cicognani, joined priests, religious and laity in the celebration.

► The NCWC News Service announcement, a couple of weeks ago, that the Supreme Court of Pennsylvania had settled the Kennett Square bus transportation case, was premature. The Supreme Court will take up the case this month and may be expected to render a decision some time in June. The plaintiff in the case had asked the Chester County Court for an order directing the school board to show cause why bus transportation was not made available to his ten-year-old daughter, a pupil of St. Patrick's parochial school, Kennett Square. When Judge Harvey of the County Court refused so to order, the case was appealed to the Supreme Court.

► Announcement was made in January that the Augustinian Fathers had acquired a 50-acre estate in Andover, Mass., for a new men's Catholic college. The new college, which will accept a freshman class next September, has now been incorporated by the State of Massachusetts

and given the name of Merrimack College. . . . And Connecticut is to have a Catholic university, an outgrowth of the Fairfield College Preparatory School, started by the Jesuits at Fairfield, Conn., in September, 1942. A campaign is in progress to raise \$800,000 for the first college building. Freshman will be enrolled in September.

► Chicago-born Very Rev. Joseph A. Hickey, O.S.A., formerly president of Villanova College and assistant general of the Order of St. Augustine, was recently elected Prior General.

► Only a few weeks ago we reported the death of a former president (1935-42) of St. John's University, Brooklyn, the Very Rev. Edward J. Walsh, C.M. And now we must record the death of his successor, Very Rev. William J. Mahoney, C.M., who came to St. John's from the deanship of the College of Business Administration at Niagara University, Niagara, N. Y. During Father Mahoney's five years as president, he had done much toward completing plans and raising funds for the new St. John's buildings on its new campus.

► Sophia University, the Catholic university of Tokyo, is again operating at capacity, reports Father Joseph Overmeeren, S.J., a member of the university's department of political economy. Few of the students are Catholics, but courses in Catholic theology and in ethics are available to non-Catholics, and some hundred catechumens are attending a formal course in Catholic dogma and morals.

A. P. F.

Editorials

Perilous relief haggling

Unless the Senate reacts quickly and decisively to restore the \$150 million the House has so rashly cut from the \$350 million asked by the Administration for relief of the war-ravaged countries, a great deal more will disastrously result than a mere set-back to a fairly smoothly running bi-partisan foreign policy. That consideration itself, in truth, ought to have reined in the House's rush to economize on relief, for the State Department and Secretary of State Marshall personally had made no uncertain statements on the imperativeness of getting the full appropriation, and the House's own Foreign Affairs Committee was in complete accord.

However alarming is the spectacle of our inconsistencies in foreign policy (and however amusing to the cynical Communists), it is not in some ethereal sphere of theory that niggardly relief will wreak its greatest havoc. It is in the field of concrete political and economic disasters, and in the even more immediately poignant field of plain human suffering.

Let us take unfortunate Austria as a sample. In that country alone, high military officials have recently been urgent in their plea for at least \$60 million worth of raw materials and industrial equipment "as soon as possible." Another year of industrial stagnation there, they avow, will mean ruin for the country and likely for all eastern Europe. These officials are not starry-eyed Santa Clauses; they frankly estimate that perhaps ten per cent of the materials supplied may indirectly be absorbed by the Russians, but they assert the need is so great as to justify the risk.

The Austrians themselves are beginning to ask ever more loudly whether the United States is not abandoning her, and they point to the very steps the House has taken in cutting relief as justification for their suspicions. If the suspicions are confirmed by the Senate's *not* reversing the House's haggling over relief, who will blame the desperate Austrians if they begin to listen to Moscow's wooing? Already the lovely technique of black-mail is being used to show Austria that her interests lie in caressing the Kremlin; the communist Vienna paper *Volkesstimme* has hinted that the only way Austrian women will get back their men now held as prisoners of war by Russia is for Austria to drop dealing with the United States and make direct accord with the Soviet.

How far the Russians have the welfare of the Austrians at heart becomes clear in the recent report that of all the Austrian occupation zones, only Russia's has fallen short, by thirty per cent, of fulfilling food deliveries for the first quarter of 1947—and the Russian zone is the granary of Austria!

Little wonder, then, that observers say that if the idea

of the United States pulling out grows in Austria there will be panic, collapse of the Government and likely a new cabinet formed to dangle on marionette strings that disappear behind the iron curtain.

In every other country where relief is needed, the same urgency is present and the same grave consequences threaten to hound any niggardly American "economizing."

To bolster our limping bi-partisan foreign policy, to back Secretary Marshall's hand, above all to assure adequate relief to nations which will otherwise be rebuffed into communism, the Senate must undo the most unstatesman-like bungling of the House.

French Socialists look west

The Socialist Party of France has decided that it is not expedient to hitch its political wagon to the star of the Communist Party. By a narrow margin, the National Council (chief policy-making body of the Socialists) agreed on May 7 that its Socialist Premier, Paul Ramadier, could continue in the Government without the participation of the Communists. This was a reversal of an earlier decision, motivated by the impressive numerical strength of the Communists and the fear of being charged with anti-Sovietism, that they would not serve in any cabinet in which the Communists, too, were not represented. It was the most important political decision of postwar France.

As a result of the action of May 7, France, for a time at least, will have a coalition of moderate Center parties without either the extreme left or the extreme right.

The repercussions of the decision of the Socialist National Council may be profound. It means that a major political group which previously had regarded cooperation with the Communists as an essential for political survival has decided that the interests of France are not necessarily bound up with such collaboration. What France does has an immediate impact on political life in the rest of Europe. And what French Socialists decide, Italian Socialists, German Socialists and Austrian Socialists will take seriously.

Indeed, the Belgian Socialists have already realized that they are closer in spirit to the Christian Social Party than to the Communists, as was noted in these columns last week. But what makes the action of the French Socialists so pregnant is that they were defying France's largest political party and by implication throwing their political weight into the balance against the Soviet Union. The legend of "inevitable" communism has received another jolt.

In making his plea for support from the Socialist National Council, Mr. Ramadier said that repudiating

his Government would play into the hands of General Charles de Gaulle. But elsewhere in Paris it was said that the new U. S. policy had played an important role in the decision of the Premier to eject the Communists. One Cabinet minister was reported as saying that the U. S. program of aiding democracies living under the threat of communist domination had prompted the Premier to oust the Communists.

Whatever the real causes of the Socialists' decision, and they are undoubtedly complex, the current in favor of communism that thus far has been running strongly in Europe has begun to ebb and may shortly gain momentum in the opposite direction. Of the risks involved in thus challenging the Communists no one has any illusions. Communist leaders scoff at reports that a general strike may ensue from what they call their "temporary" absence from the Government. Yet they are in a position, through their control of the trade-union movement, to provoke just that kind of crisis for France. That the Socialists felt they had no alternative but to reject their previous stand on cooperation with the French Reds is the outstanding political development of recent months.

Labor peace

For more than a decade an inscription on the John Mitchell monument in Scranton, Pa., could be read as an ironic commentary on the fraternal relations existing in the labor movement. Proclaiming to all who might visit the spot that the statue stood there as a tribute of gratitude from the United Mine Workers, the inscription was attested by John L. Lewis, President, Philip Murray, Vice President, William Green, Secretary-Treasurer.

In the years that followed this fine gesture, the three leaders of the nation's coal miners ascended the heights of labor greatness, but they did so alone and by different ways. Bill Green was honored with the presidency of the American Federation of Labor; John Lewis founded the Congress of Industrial Organizations and was chosen its first president; Phil Murray organized steel, became leader of the largest union in the country, went on from there to become the second president of the CIO. But while all this was happening, Mr. Green read Brother Lewis out of the AFL and was himself dismissed from the United Mine Workers. Mr. Lewis withdrew from the CIO, broke a thirty-year friendship with Phil Murray, banished his former lieutenant from the United Mine Workers. Harsh words were spoken and found their way into the public prints. So bitter grew the quarrel between these three men that it came to typify the disastrous split in the ranks of American labor.

Last week, for the first time since 1936, Messrs. Lewis, Green and Murray came together, if not as friends, at least in a spirit of common devotion to the cause they all love. Back in December, apprehensive over the growing sentiment against labor, Mr. Murray wrote to Mr. Green and suggested that their organizations, together with the Railroad Brotherhoods, adopt a course of unified action in the trying days ahead. President Green replied eventually, proposing a merger of the AFL and CIO as

the only adequate way to meet the danger that impended. Shrewd labor writers interpreted this as a rebuff, suggested that neither gentleman was very serious about the matter. But the correspondence continued, committees were appointed, and last week the warring factions took the first few tentative puffs at the peace pipe. A decade of name calling, of raids and counter-raids, of rivalry and strife had momentarily come to an end.

In view of past bitternesses, of present vested interests, of the sheer magnitude of the task of amalgamating the two huge organizations, it is not surprising that no agreement was reached at the two-day meeting held in Washington. The AFL proposed that all CIO unions affiliate with it on the same terms offered the United Mine Workers last year. They would have full voting rights at the AFL convention in October. The CIO rejected this offer, insisted that the integrity of the CIO unions be guaranteed *even after admittance to the AFL*, that political-action machinery be created, that the principle of industrial organization be fully recognized. The differences between these approaches are great, but it is significant that both parties approved the goal of organic unity and agreed to hold another meeting in the fall.

Thus the urgency of the present may yet accomplish what the memory of the past has so far failed to do. It might help somewhat if, before the next meeting, three famous coal miners were to take hats humbly in hand and make a pilgrimage to Scranton, Pa. In the shadow of the monument they erected, they might rekindle the spirit of fraternity and loyalty and sacrifice with which the memory of John Mitchell will forever be associated, and without which there will never be unity in the ranks of labor.

Equity in Washington

If it happened in Athens, a place open to the world's observers, to which American correspondents have easy access, the sensitive conscience of Congress would be very audibly disturbed at the infringement of human rights in the Greek capital and the cowardly apathy, if not connivance, of the Greek Government. But it happens every day in Washington; and the gentlemen whose ears are keenly attuned to the least whisper of anti-democratic practice in Greece seem not to have heard about what goes on in the city for whose government they are completely and solely responsible.

In last week's "Washington Front" Father Parsons drew attention to one aspect of race discrimination in Washington—the conduct of the theatres and other places of amusement. In one, a Negro may be an actor but not a spectator; in another, he may see boxing but not basketball; and this in the name of a "local custom" of rather recent vintage.

Actors Equity, as Father Parsons pointed out, has given the National Theatre some fifteen months in which to mend its manners; after which no Equity players will perform there unless discrimination has ceased. It may be asked why Equity seizes on this particular theatre. Well, Washington is Washington; our nation's capital;

the heart and home (in theory) of American democracy. Equity deals with the legitimate theatre, and the National is the only one in Washington.

Equity's business is with the theatre, its standards and practices; and the contributions of the Negro to the American theatre have been neither few nor unimportant. Our stage would be very much the poorer without our Negro actors and actresses; one thinks of Paul Robeson, Canada Lee, Katherine Dunham and Richard Harrison, who was so magnificent in *Green Pastures*; and it is but simple justice that a group which has done so much for the theatre should not be barred from the enjoyment of the theatre.

Equity's action, it should be noted, enjoys the support of the Catholic Interracial Councils in Washington and New York; and on April 27 was approved by a resolution of the Brooklyn Interracial Council. Cornelia Otis Skinner, a leading figure in the Equity drive against discrimination, has given testimony to the value of this Catholic support.

We are glad to draw attention to these instances of Catholic interest in a good and worthy cause of the kind that often goes by default to the Communists. It cannot be too strongly emphasized that racial segregation is a moral question; in plain words, that it is a grave sin, just as adultery and murder are grave sins. No Catholic can remain indifferent to this burden on the nation's conscience. If we are rightly exercised about divorce and birth-control and the harm they do our country, we should be just as concerned about the equally immoral and un-Christian practice of racial segregation, which is no less harmful to the individual and the nation.

Indictment of German industrialists

The indictment of twenty-four top I. G. Farben officials as war criminals focuses attention once more upon the part played by German big industry in the planning and waging of Hitler's aggressive war. Whatever may ultimately be decided as to the personal guilt of those indicted, the trial will serve the useful purpose of showing how those who controlled the economic life of Germany wittingly or unwittingly helped shape its political and social destiny. At a time when our own big business makes itself more and more felt in the councils of government, that lesson may not be without value.

It is worth remembering that even before he came to power Hitler had committed himself to the German industrial leaders. Unable and unwilling to meet the economic situation by nationalizing all industry as the Leninists had done less than a decade and a half before in Russia, Hitler forgot the socialism for which his party stood and took the industrialists into partnership.

One example of the way in which this partnership came about may be found in the strike of the Saxon trade unions in 1930. Ardent National Socialists supported the strike. Irked by this zeal, the Federation of Industrialists served notice on Hitler that his followers

must desist or there would be no more funds for the Party. Hitler needed money; the strike was outlawed.

In the years that followed, Hitler found himself at times in disagreement with industrialists and financiers, but, whatever his feelings, he dared not completely ignore their counsels. Unable to dominate them, Hitler could not have planned the economic control of foreign nations without their active cooperation. One effect of the war crimes trial of the industrialists should be to indicate clearly the industrial and economic giants who helped evolve the German "Master Plan."

Subsequent to United States entry into the war there was much discussion as to the relations of certain American companies to the big German industries. Cartel agreements entered into between I. G. Farbenindustrie and Standard Oil of N. J., Dow Chemical and Alcoa were said to have endangered our own security and to have delayed defense measures. Other companies were party to similarly embarrassing agreements. German industry was heavily cartelized and its top leaders were directing foreign economic policy to National Socialist ends. The foreign program included propaganda, espionage, control of patents, the retarding of developments abroad which might be used in event of war.

Hearings before the Truman committee and the Kilgore committee in 1944 seemed to indicate that some damage was done as a result of these cartel agreements. By and large, however, no evidence was produced which indicated that American business men had willingly connived at weakening the United States security position. In fact certain benefits were derived as a result of contacts with the German firms. What had apparently happened was that American companies, themselves, despite their size, amateurs at the art of cartelization, did not appreciate the magnitude or the implications of the German economic plans. The latest war crimes trial can serve the useful purpose of showing publicly just what were the actual relationships.

Three charges face the indicted German industrialists: planning of aggressive warfare, plunder and spoliation, slavery and mass murder. Evidence for the first is the perfect industrial preparation for war made prior to 1939. The systematic exploitation of occupied countries forms the basis for the second charge. The deliberately planned use of slave labor, to the point of exhaustion and extermination, is the reason for the third.

To carry on a ruthless expansion program, German industrial planning had to be itself ruthless. Someone in the industrial world did the planning. The trial aims at showing just who those persons were. In attempting this the Nuremberg court has the same legal foundation as it had in the war crimes trial of the political leaders.

From the German industrialists, just as from the Russian experiment, we learn how inextricably intertwined are economic systems with the life and activities of a people. We need not take an economic determinist view of history, but those of us who would preserve human rights and dignity must recognize the fact that he who ignores economics and its moral implications cannot successfully interpret contemporary events.

Catholic colleges and Catholic leaders

Emily R. Scanlan

Eleven years ago, I was graduated from a representative Catholic college for women. Subsequently, under various provocations, I have attempted to formulate a satisfactory answer to the question: what has a Catholic college education meant to me? It seems probable that this question has been particularly urgent for those of us who finished college with my class, or just before or just after it, because almost as soon as we could rightfully be asked to accept in full the responsibilities of adult citizenship, the world was well on its way into World War II.

That war, if only because it occurred, spelled at least temporary failure for our civilization. Graduates of Catholic colleges should have recognized that the war meant more specifically, even though only implicitly, that Christianity had not sufficiently influenced the minds and hearts of men. Hopefully, we would have asked ourselves what personal responsibility we had been willing to assume or were now ready to undertake in order to make Christian principles prevail in the social order. It has been disturbing to me that within my experience relatively so few graduates of Catholic colleges have faced and accepted such a responsibility. Challenged by the juxtaposition of this fact with the tremendously important message which Catholicism has for the world, I have tried to evaluate, in terms of my own experience—which seems to have been sufficiently typical—what Catholic higher education was offering its students a decade ago. What did I get from it that helped me to develop as a Catholic and as a member of society? What that now seems essential did I not get?

I think it true that, as a rule, students do not enroll at Catholic colleges solely to obtain a bachelor's degree. Prospective students at Catholic colleges, although often they have not fully grasped the concept, are, I think, seeking or their advisors are seeking for them that which makes an education Catholic. They want preparation for full Catholic life. They must have, then, training in the liberal arts according to the great Catholic tradition which relates secular knowledge to the truth of which the Church is the exponent and defender. They must gain familiarity with the best in secular and Catholic social and cultural achievement. Finally, if Catholic education is to fulfill the mission which justifies it, its students must develop the conviction of individual responsibility for influencing society toward Christian principles. Catholic colleges must produce leaders who have experienced and can transmit the essence of Catholicism, who can carry the eternal message into the market-place, to the politicians, among the rich, into university halls, to Jew and Negro, to the labor unions and to the council tables of the nations. Were our colleges doing this a decade ago, and are they doing it today?

Miss Scanlan, Chief Social Worker at the VA Hospital, Lyons, N. J., writes as an affectionate, if severe, critic of her Alma Mater. Many of our readers may not share her doubts about our Catholic college graduates. If such there be, AMERICA will be glad to hear from them.

Because I am in no sense an educator, I cannot evaluate the content of the general curriculum offered by the college I attended, nor is that my purpose. In this connection, however, it has been significant for me, and probably for many others, that in planning the curriculum a conscious effort apparently was made to integrate all courses through the common factor of preparation for Catholic leadership. By emphasizing those elements, latent or prominent, that exemplified or reenforced the Catholic point of view, each course, aside from its specified content, was intended to contribute to the development of the student not only as a Catholic but as a Catholic leader. Actually, as this article will show, I think that this goal was realized only to a very limited extent, that the college did not succeed in producing Catholic leaders.

EDUCATION AND LEADERSHIP

Nevertheless, the emphasis placed on it in the college catalogue and bulletins aroused my interest in the idea of education for Catholic leadership as distinguished from education *per se*. For me, coming from a public high school, this idea was novel. Out of my thinking about it, and also as a result of the beginning realization gained during my college years of the transcendent importance of Catholicism, has grown a conviction that a strong and pervasive Catholic leadership is essential if Christian civilization is to survive. Day-to-day contacts with the faculty, a religious order, taught me to accept and respect the coupling of intellectual attainment with strong religious faith. The example of the religious faculty as a whole brought home to me the fact that religious values could be more highly prized than such attractive goals as a career, affluence, marriage and a family. These personal influences did not, I am sure, add up to a strong conviction about religion but rather only to a sense of its importance, a sense nevertheless which not only was positive but had the warmth of human experience.

A first real understanding and appreciation of the mass came to me through college lectures on that subject and, probably most effectively, through the daily student Missa Recitata which was traditional at the college. Attending mass became a completely different experience from what it had previously been. For the first time, I grasped in some measure the unique meaning and beauty of the mass, seeing it literally as the most important act man can perform. Here, without any doubt, the college was educating its students as Catholics and for Catholic leadership. The essential foundation was being laid for "living with the Church." If my college years had given me nothing else this indeed was a gain of surpassing value.

When I consider whether, if the decision were to be made over again, I would choose a secular college, a heavily-weighted factor in favor of the college from which I was graduated is the relatively strong personal philosophy which I acquired from the courses in metaphysics, ethics and other branches of philosophy. Grounded in them is my conviction concerning the existence of God, His relationship to mankind, and the existence and nature of man's duties and obligations resulting from this relationship. I also gained from college courses in philosophy a recognition of the need to know and respect truth. Certainly I cannot minimize the importance of these concepts. They are of the essence of right-ordered living. It is true that other influences in my early years, primarily a Catholic home, had tended to instill them in me. But it was at college that I first had the thrilling and thoroughly satisfying experience of exploring them intellectually and being able to accept them.

WHAT WAS MISSING

Looking back from the acknowledged vantage point of eleven years since graduation, during which I have been associated chiefly with non-Catholics, I see what seem to me significant lacks in my college education. They can be broadly summed up as a failure to provide me as a student with the impetus and the means to develop myself as fully as possible both as a Catholic and as a member of society, or better as a Catholic member of society. I think that the college failed to provide a large vision of what full Catholic living is in this age. What do I mean by full Catholic living? I have conceived it as made up in its totality of four major components: first, an adequate knowledge of what the Church is and stands for both in history and today, with a recognition that her spiritual mission is of paramount importance to all men; then, an adequate knowledge of the other great traditions and forces of history, in the fields especially of philosophy, religion, literature and science; third, an ability to translate Christian principles into social principles, together with a conviction that Catholic social action in some form is a personal responsibility; and last, full participation in the Mystical Body of Christ through an integration of these three factors into the developing personality.

For example, most of what I now know about the history of the Church, the spirit of the Church, how to distinguish between its activities as a divine institution and the errors of its representatives as human beings, I did not learn at college. I know now concretely that the history of the Church is glorious, that it is the inspiring record of the most important influence for good ever exerted on mankind. I did not really know that when I left college. There was no shared recognition among faculty and students that the history of the Church merited not only respect and occasional reference but serious study. To some extent, objective inquiry into phases of Church history was discouraged when the probability existed that the activities of churchmen would be revealed as unworthy. I was not stimulated to want to increase my knowledge of the Church. What I already

knew I accepted. I had no realization of the urgent necessity to know much more. No sense was transmitted to me of the real need for me, not only as a Catholic but as an educated person, to become familiar with the great figures of the Church through reading their lives and their works. Actually, at the time I left college I knew essentially nothing about St. Augustine, St. Chrysostom, St. Benedict and Gregory VII, for example, and little more about St. Thomas Aquinas, St. Teresa, St. Catherine of Sienna and St. Vincent de Paul. I was not made conscious that these men and women taught for today as well as for the centuries in which they lived. For me, they were names from a distant past with no message for moderns. Nor did I become at least familiar with the identity of such recent or contemporary Catholic writers as Bernanos, Péguy, Bloy, Adam, Gilson and Hopkins, to mention only a few. If my memory is correct, the names Maritain and Sturzo meant nothing to me while I was at college, nor did I hear of Rouault, whose faith has inspired his great achievement as a painter.

THE APOSTOLIC IDEA

Not only did the history of the Church and the lives of great Catholic leaders remain without meaning for me, but there was no realization on my part of the supreme importance for all men of the spiritual mission of the Church. My attitude was complacent and provincial. College life did nothing to shatter it. On the one hand, I never seriously doubted that Catholicism was the one, true religion; on the other, I was entirely content that the Church should minister to us who had been born to it and that other people should go their own way. Although the idea was expressed in religion classes, during retreats and under other circumstances, the college did not stir us with the conviction that our religion was "the pearl of great price," that no matter what else we gained or lost in life, nothing could matter as much, and that the more we shared it with others the richer our own stake in its treasures. We were not formed for the lay apostolate.

It seems to me not only that my learning of things Catholic was unduly limited but that the college did not furnish sufficient breadth of contact with secular fields of human experience. I have felt the lack of an acquaintance with philosophical systems other than the scholastic, with religions other than the Christian, and with recognized literary figures, particularly of the present century. This point, although perhaps on first consideration seemingly alien to the purpose of this article, is in reality pertinent, because Catholic education must provide its students with a broad view of man as the primary handiwork of God, and particularly of man acting and creating spiritually and intellectually. Our young graduates should be sent out into a disillusioned and frightened world strong in the knowledge of the spiritual and intellectual heritage which is theirs as Catholics and as citizens of the world. Able to defend their own system of thought and respecting the convictions of all sincere and honest men, they should look forward to building during the years ahead on the spiritual and intellectual foundation laid at college.

It probably has been true of other centuries as well as of our own that numberless loyal and devout Catholics have failed as individuals and as groups to apply Christian principles to the great social issues of the day and, thus, to their own daily living as members of society. But it is one of the manifest tragedies in the history of the Church that, in this our day when the civilization of all cultures is threatened with extinction, the children of the Church should not stand with outstretched hands offering their fellow-men the concrete example of true Christian living which is the one force in the human order that can prevent the catastrophe which moves nearer. Surely it is not too much to ask that the Catholic colleges of this country should have prepared and had ready a large group of Catholic men and women who, well aware of the teaching of the Church concerning justice for all men and fearless in the face of opposition, would be the zealous apostles of social justice. That such is not the case seems obvious. I do not find the graduates of Catholic colleges, at least as I know them, socially conscious or equipped to be leaders in the struggle to wipe out unjust discrimination in all its forms. They themselves too frequently are exponents of class distinctions and race prejudice.

As I look back to my college of eleven and twelve years ago, I see her student body as individuals and as a group and, therefore, as a college, appallingly unconcerned about the terrible conditions under which large numbers of our people were living at that time. The people of the great industrial metropolis in which the college is located were enduring in those last years of the depression the terrible suffering associated with such social disorganization as widespread unemployment, inadequate medical care, poor housing and racial discrimination. And yet the college students, aside from what may have been included in sociology classes, seldom even discussed these evils. There was no flow from the college into the community and from the community into the college of a living concern about the people subjected to deprivations of all kinds.

Although among members of the college faculty and students there were undoubtedly some who from personal experience understood and wanted to relieve the widespread suffering resulting from economic disaster, there was apparent to me little recognition on the part of the faculty of the significance of this social upheaval as a symptom of the rejection of all but nominal Christianity over a long period of time by many peoples, including many, many Catholics. As a corollary, there was no insistence both that we must first know in what ways portions of the Catholic world were failing Catholicism and the people by not supporting social justice, and that we must then bring Catholicism to the people by demonstrating that social justice is inherent in Catholicism. We lived, not always as individuals but as a college, a self-satisfied life apart from the suffering world around us.

There is no doubt that a belief exists in some quarters that Catholics, because they are Catholics, are prejudiced against Jews, against Negroes and against other groups.

I, of course, do not subscribe to that notion. What I do not think is sufficiently grasped by the Catholic mind, however, is that Catholics, because they are Catholics, cannot, under pain of sin, be willing on the basis of race or religion to deprive any man of the rights given him by God. It has been my experience that Catholic educators do not make an effort commensurate with the problem involved to get this message across to their students. If there was a positive repudiation on the part of the college teaching body of the unjust treatment of Jews in this country and abroad, and of Negroes in this country, I do not remember hearing it stressed. Although the college was located in a city with a large Negro population, there was enrolled during the four years I spent there not one Negro student. In the face of the menace of communism, where more than among the Negro people do we need Catholic leaders?

Only since I left college have I read regularly the Catholic organs which strongly advocate applied Christianity as a means toward political, economic and social justice. They were not called to our attention or discussed in college circles. We did not study the social encyclicals, nor did we meet together informally as students so often do in order to talk over current problems

and prepare to meet their challenge. I do not think that the college in any sense made us conscious of our responsibility as Catholics to become aware of and to take some action toward alleviating social injustice.

We were taught the compelling doctrine of the Mys-



tical Body of Christ; but we were not shown the diverse implications of that doctrine for our lives in the world. There was a strong tendency to conceive the doctrine as prescinding from all except the immediately spiritual. We did not know when we left college that membership in the Mystical Body imposed its own burden, that as worthy members we would have to strive constantly to live more abundantly, in the sense of full Catholic living, that our relationship with Christ as the Head of the Mystical Body could not be sound if our relationship with its members, our fellow-men, was out of tune.

The apathy of the great majority of students toward continued intellectual development after graduation from Catholic colleges is a frequently-remarked phenomenon. I do not mean necessarily the lack of interest in advanced degrees, the attaining of which is neither feasible nor practicable for many. I am referring to the absence of that impelling urge to continue intellectual growth, to widen their interests, and to participate as fully as possible in life as it is presented to them. The causes undoubtedly are too numerous and too complex for analysis here. But have such factors as the following contributed? Is there a tendency on the part of the teaching orders to prolong indefinitely the intellectual dependence of our Catholic youth? Is there a hesitancy to recognize college students as young men and women coming into full adult

life? Many students, particularly of the women's colleges, have sensed an over-protection that discourages individual initiative, an unwillingness to relinquish to them any real responsibility for acting on independent judgment. Has there been a disproportionate emphasis on the need to defend Catholic culture, with a lack of stress on the corresponding need for Catholics to be in the intellectual vanguard of the nation?

The education given students of Catholic colleges a decade ago is bearing fruit for the Church today. The young men and women who were graduated then are entering into their own as representatives of the Church. What results do we see? Have we a group as ardent for their cause and as able in defense of it as the young followers of the Communist Party? About what is being accomplished now in Catholic colleges, I cannot speak from personal experience. It is my impression, however, that there have been few major changes in outlook, objectives and program. Am I ill-informed?

Bright spot in British Socialism?

Francis J. Farrell

Socialism is a capacious word, into which can be poured an amazing variety of meaning-contents. In Canada, Socialists are avid promoters of co-ops. Yet these co-ops, according to Monsignor Coady, are the chief bulwark against socialism. Currently in Britain, large-scale experimentation with "Working Parties" in private industry is being conducted under the socialist aegis, along lines which have been described by Catholic sociologists as the prime defense against socialism.

Working Parties first appeared on the scene shortly after the present socialist Government came to power. To enable non-nationalized industry to reorganize quickly and with a minimum of fumbling after the war, Sir Stafford Cripps, President of the Board of Trade, after consulting interested parties, appointed twelve committee members in each industry, representing in equal proportion management, labor and the public. Committee members were to study their industry's organization, production and distribution and to report on the steps which should be taken in the national interest to strengthen and stabilize the industry.

Anyone familiar with the corporate structure of society outlined by Pope Pius XI in *Quadragesimo Anno*, will at once recognize in these Working Parties at least some resemblance to the corporative groups, "binding men together according to the diverse functions which they exercise in society." Whether they will grow into a genuinely organic structure or not is open to question. At least the British experiment has points of contact with Catholic social theory.

The Working Party for the cotton industry was the first appointed by the Board of Trade. Its survey and

We must fully acknowledge that in the course of its development in this country Catholic education has been faced with what might well have seemed, without trust in God, insurmountable obstacles. The teaching orders and the Catholic schools have with good reason won the gratitude and loyalty, freely given, of the Catholic people. Rome was not built in a day; and I have no doubt that some of the results I have asked of Catholic colleges have been among the goals of college administrators. But the time grows short. Christianity is seriously threatened. Pope Pius XII calls for Catholic leaders, particularly from the ranks of American youth. Where should we look for leaders if not among the graduates of Catholic colleges? But do we find them there? If not, what changes need to be made in order to produce them? Our colleges must teach their students all that Catholicism really is, all that the world today demands of them as Catholics. Then they will need no urging to go forth as apostles of truth and defenders of the Faith.

Mr. Farrell, Canadian Jesuit studying theology at St. Mary's, Kansas, derives his interest in the British experiment from its affinity to Canada's CCF. His present article treats of the Working Party—a development full of interest for Catholic social students in the United States.

schedule of recommendations were completed after six months of intensive study. Five other Working Parties, in furniture, boots and shoes, hosiery, jewelry, pottery, have since published their reports. The cotton report is fairly typical of them all.

The British cotton industry, even before World War II, was close to collapse. Before World War I it supplied fully two-thirds of the world's cotton textile imports. But between 1918 and 1924 a short-sighted policy and an inability to distinguish depression anemia from internal decay brought the industry's resistance low. Japan's fierce "rice-wages" competition and the tariff walls of America and Brazil almost finished it off. The export of cotton textiles to the United States dropped with vicious suddenness from 162 million square yards in 1924 to 11 millions in 1931; Brazil's in the same period, from 63 to 3 millions.

When an industry declines, the little man usually bears the brunt. The little man of Lancashire bore it in the form of wage reductions, short time and unemployment. Capital interests suffered too. The industry, fighting for survival, cut prices, often to a point where direct running costs were not covered. Bitter competition was the rule of the day. The quality of goods was lowered. Whatever profit the industry did make was too small to replace out-of-date machinery or to attract further capital investments. During the war years the position was frozen.

Today, as a result, the same unsolved problems beset the industry. And along with them, a new problem threatens—an acute shortage of labor. New industries developed during the war have absorbed much of the available labor. Very real incentives will be needed to

attract workers back to cotton after "the black memories of the past," poor wages and conditions in a declining industry.

The picture is not too encouraging. The Working Party, "sloughing off a mass of wearisome old controversies, prejudices, suspicions," has honestly and confidently faced up to facts. Its conclusions are for the most part eminently reasonable and decidedly reminiscent of Catholic social principles.

Surprising, perhaps, in socialist-minded England, private enterprise must, in the opinion of the Working Party, be allowed and indeed aided to operate successfully and freely. There must be no government interference or fear of nationalization forever hanging over its head. This is vital, for "the industry could not be expected to operate with confidence if a Sword of Damocles of nationalization were hanging by a hair above it." Private enterprise? Yes. But "not outdated and unworkable" rugged individualism. Rather a private enterprise "that takes into account the broad interests of the nation"; a private enterprise free from "restrictive practices, secretiveness and sectionalism," in which the employer must recognize that, when he employs a large part of the nation's manpower, his is a "public responsibility." Nor finally a private enterprise that cannot "bring about its own healthy regeneration without reinforcement by some statutory powers for the regulation of free competitive enterprise."

This doctrine is clearly not far removed from that of Pius XI in *Quadragesimo Anno*:

Free competition, however, though within certain limits just and productive of good results, cannot be the ruling principle of the economic world. This has been abundantly proved by the consequences that have followed from the free rein given to these dangerous individualistic ideals.

Though labor-management relations were beyond the scope of its inquiry, the Working Party nevertheless felt it necessary to touch upon this crucial factor. It emphasizes the need of a "spirit of co-operation between all ranks, a spirit founded on good conditions of human employment." Without a sane labor policy even "first-class mechanical equipment and all the other practical steps which we recommend may be of no avail." To this end, "the representatives of the wage earners must be brought into partnership in a common endeavor." These sentiments certainly harmonize with words spoken by Pope Pius XII last year to the representatives of the employers' and workers' organizations of the Italian Electrical Industry: "Beyond the distinction between employers and workers, there exists a higher unity which binds together all those who collaborate for production. This unity must be the foundation of the future social order."

Those who recall the stir caused by Walter Reuther's campaign to "open the books" will find it interesting to hear the Working Party recommending this very procedure:

Methods appropriate to each class of business undertaking or industry should be prescribed for preparing profit and loss accounts and balance sheets

and there should be compulsory publication of such accounts for all employers of labor in numbers above a prescribed minimum. . . . We are impressed with its great importance in the special conditions of that [the cotton] industry. . . .

In support of the foregoing recommendation we record our view that those conducting private enterprise must recognize that in employing substantial numbers of wage-earners they are undertaking a public responsibility. This justifies regulations prescribing publicity as regards the financial results of the businesses in which such wage-earners are employed.

The concrete proposal of the Working Party is the establishment of an industry-wide council, to be known as the Cotton Council. The members are to be appointed from panels of labor, management and the public to watch developments in the industry, to judge whether they are in the national interest, to be an agency through which the Government can exercise its powers or which can advise the Government on their exercise. Government on its part must give assurances that the Council's proposals will be carried through quickly and integrally—unless the national interest should direct otherwise. The members of the Working Party regard such a Cotton Council as "the key-point" in their recommendations.

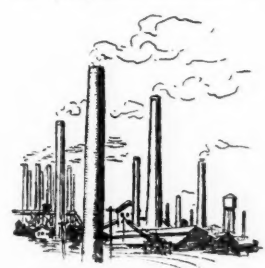
An "Industrial Organization" bill has been presented before the British Parliament, to implement Working Parties' recommendations for such councils. According to the *Economist* (London):

. . . the bill takes up the lowest common denominators of the Working Party Reports which have so far appeared. It enables eight Ministers (Department Heads) to introduce a comparatively simple collective organization for the performance of necessary and desirable collective functions.

The *Economist* concludes: "It would be optimistic to suppose that their [the councils'] effectiveness will be equal in every industry to which they are appointed, or that their annual reports will provide a collective plan for the entire range of British industry."

Opinion is divided as to the ultimate significance of the proposed councils. This much is true: the councils

are not the complete "corporations" envisaged by *Quadragesimo Anno*. For one thing, there is no suggestion that the councils be given power to enforce recommendations on industry. There is no real self-government here. The councils are to be "an agency through which the Government can exercise its power."



Moreover the councils are not elected. They are appointed by a government department—another line of demarcation from the "corporations," which are to be "in a true sense autonomous."

More hopeful signs are the principles and sentiments of right reason everywhere evident in the report of the Working Party for Cotton. The recognition of the "national interest" as the guiding principle of "private enterprise," the attention given to the human element in

the industrial reorganization, the reiterated recommendation that all ranks must cooperate for success—all these coming from representatives not only of workers and the public but of employers as well, would surely have gladdened the heart of Pius XI. Success even on this level may in time encourage a policy still closer to that laid down by the Popes.

At all events, Americans will watch the developments with interest. The nearest thing to the Working Parties or the Development Councils we have on this side of the water are the Industry Councils recommended by Mr. Philip Murray and the CIO since 1941. In the opinion of many, such organizations are the only dam against continued labor troubles, unrestricted competition, unplanned production and the host of other spectres that

lurk behind. Even William Z. Foster did not hesitate to back Murray's plan during the grim days of the war when he was interested in the immediate task of supplying guns and ammunition to Russia. Given half a chance, the Working Parties may set the pattern for British social reorganization and someday neutralize the dangers of excessive nationalization. For as Pius XII pointed out in his letter to the President of the French *Semaines Sociales*: "Nationalization, even when licit, instead of attenuating the mechanical nature of life and labor in common, threatens to accentuate these still more. . . . Under the present circumstances the corporative form of social life, and especially of economic life, in practice, favors the Christian doctrine concerning the human person, community, labor and private property."

God's frozen people

Gloria R. Durand

Born in Point Barrow, Alaska, of an Eskimo mother and a French father, Miss Durand married a man of Irish extraction and has settled down in Brooklyn. She has been a nurse's aide, USO hostess, and a painter of Christmas cards.

The Eskimos may be peaceful and home-loving, but the task of the missionaries who come to convert them is not an easy one. Alaska is one of the most difficult missionary fields in the world.

I spent three years at Akulurak on the Yukon, and though the Eskimos there were not of my tribe, I took an instant liking to them. They received me as one of their own and I was glad to learn from them something of their habits and customs. Some incidents were narrated to me by a young Eskimo catechist who had been converted to the Catholic faith by her Russian husband. The couple are well known and loved by all the people. Their influence among the tribe and their knowledge of the language make them a valuable asset to their priests.

It was the Eskimo wife who told me of a young married couple who had just lost their firstborn child. The heartbroken father stood weeping over the open coffin of his baby son. The baby's grandmother reprimanded him. His tears must not fall upon the child; it would bring evil upon him. She filled the coffin, a milk crate covered over with white flour sacking, with cans of milk and all the baby's clothes.

Because the shadow of a dead person must not fall upon the threshold of a house, the coffin is taken out through the sky-light, which is made of transparent seal gut sewn together. For three days after the child's death, all the women wear a certain belt—supposedly to prevent the dead child from seeking milk at their breasts.

Should a woman's husband die, she puts all his clothing into the coffin with him; also his eating utensils and all the things he may have used in life, so that he may not return for them. His coffin is carried to the place for the dead, where it rests on top of the ground—for in these marshy flatlands, the ground below two feet deep is frozen all the year round. The lid is weighted down with rocks, or a log. The weight keeps the strong winds from blowing off the lid and playing havoc with the dead.

Everything the man owned which cannot go into the coffin is placed about it. It is not unusual to come across an Eskimo grave and to find the terrain littered with pots, pans, sewing machines and hunting implements, all rusting away.

Returning from the funeral of her husband, the wife sprinkles ashes on the ground between the grave and her home. This is her indication that all is dead between her husband and herself. Then she returns to the grave, carrying a knife. Facing the remains, she starts slowly to walk backward to her home, slashing at the air with the knife. This she does to cut off her husband's spirit.

A new house is usually built when a member of the family dies. At meal-time all members drop food in the cracks of the rough floors, to feed the dead that they may not trouble the family for food.

When there is sickness, the medicine man is called. To frighten off the evil spirit causing the illness, he raises an unearthly racket which the poor patient must endure through a whole night, in addition to his physical sufferings. It is my belief that the medicine man has frightened more Eskimos to death than he has cured. But in recent years it is comforting to note how the Eskimos are turning from their medicine men to the more gentle and effective ministrations of their missionaries.

One serious obstacle for the hard-working missionaries is the domination of the tribe by the old people. They rule the villages with an iron hand, and are the cause of frequent reversions from Christianity to paganism. For it is traditional among the Eskimos that the old people must receive from their juniors the greatest respect and consideration in all things.

Upon visiting a household one must first shake hands with the elders and drink to the dregs the cups of tea they offer. One must also give every evidence of enjoyment when food is offered. The perfect guest always remains for a great length of time. Sometimes it may only be a

hesitate to of the war f supplying chance, the itish social dangers of nted out in naines So- ead of at- d labor in ore. . . ve form of n practice, uman per-

week, but more frequently it is six months, or as long as the food holds out. This admirable hospitality tends to incite laziness among certain wandering young men of the tribe, who find it much easier to visit from house to house than to suffer the rigorous discomforts of fishing, hunting and trapping for a living. The young girls of the house, however, who must, as hostesses, keep their guests' boots and clothing in repair, look upon them with secret scorn. Such young men have a hard time finding girls who are willing to marry them.

Formerly marriages were planned by the childrens' parents. Betrothal often took place when the boy and girl were no more than five years old. These planned marriages sometimes worked out successfully and sometimes not. I have known girls who have been frightened into marriage by threats, and when these did not work, were carried bodily away by the groom, or the groom's father. However, in marriage and other questions, the old people will not continue long to dominate the young, for a generation is passing, and a more enlightened one will soon hold sway.

Our forest resources

Mark J. Boesch

In a recent issue of a large national magazine the head of the retail lumber dealer's association asserted in an article that all that is needed to ease the lumber shortage is to do away with OPA controls on lumber. Since OPA is now largely a thing of the past, we are no longer concerned with that part of his statement. But we are greatly concerned over the attitude of a man in his position, a man who should know better, who would have us assume that there is still plenty of timber in this country for all-out, ruthless cutting.

It proves further to me the lack of knowledge that people on the whole have concerning our timber resources. And that is the purpose of this article. I should like to point out just what we are up against in the matter of an adequate supply of lumber and other timber products, both now and in the ever-important future. It would be well, I believe, to point out some things.

In thirty years of cutting before this last great war of ours, forty per cent of the nation's standing saw timber disappeared. And as everyone knows, the rate of cutting during the war rose sharply, since wood was one of the most important of war resources. There is no need to enumerate all the uses that wood was put to in the war effort. It should be obvious to anyone who thinks of the camps, ships and other building that was largely dependent on wood. We came out of the war with approximately 90,000,000 acres of virgin, or mature-growth timber left. That is the timber that good lumber is made from. The rest is second-rate. We have this much left out of a potential of 462 million acres of commercial forest-growing land. And one-third of what is left lies in

The hope of the tribe lies in its young people, who are receiving the education essential to their mode of living from the nuns in the mission schools. First of all, they are taught cleanliness of mind, body and soul. They study the Catholic religion and learn to translate the teachings of the Church into their own tongue. Their Church hymns are sung in Eskimo or Latin, but rarely in English. Their prayers also are said in their own tongue. Later on they will be of great help to the priests who labor "on the trail," and to the wonderful nuns in the classrooms.

In the classrooms, more stress is laid on home-making arts than on the three R's. The boys are taught carpentry, boat-building, the care and management of a team of wolf-dogs, and other useful skills. The girls, in addition to the virtues of patience and humility, are taught to cook, bake, knit and sew. Almost everything a family wears is made by the women. For the present, all superfluous education is shunned. The missionaries realize wisely in Alaska, the truth of the old adage: "Too much too soon, is as bad as too little too late."

Mr. Boesch saw three years of service (and was wounded) with the Marine Corps. Prior to the war, he had been for several years with the Forest Service. He writes with authority on what may be considered our most neglected natural resource.

mountains so rugged and remote that the costs of logging are almost prohibitive. No wonder timber is bringing such a high price these days. And only a small portion of this good timber is of the high quality of the original stands.

Commercial lumbermen will go on to say that only a very small percentage of the standing timber is depleted each year by their cutting. That is true. But our timber is cut for other uses besides lumber. In the Lake States for example, where there was once as good a stand of timber as any anywhere, pulp mills do not have enough timber for their own use. They have to import it from the West, and from Canada. There is a drain on our forests for fuel and other uses. And finally, there is a heavy drain each year by fires, insects and tree diseases. The fact is, our virgin timber is being cut five times as fast as it can grow.

Lumber dealers, whether they realize it or not, are in large part now dependent on gyppo operators for their supplies. Gyppos are small outfits with limited capital and equipment who cut small, isolated tracts of timber, much of it second-growth and second-rate. Much of their cutting is in our national forests, where they bid on the timber and where they are allowed to cut only that which is safe to be cut. The Forest Service long ago established the sustained yield program, cutting only what can be safely cut, leaving enough for future yields. This is good for the young forest, and most of the big lumber outfits wanting to stay in business, have adopted the practice. But all of this certainly does not imply that there is plenty of timber to cut.

The lumberman has not yet felt the effects of our wastefulness with timber supplies to the extent that the pulp and paper millmen have. Nor to the extent, I might add, that magazine publishers have. But from 1939 we have been importing over \$268 million worth of timber products annually, ninety-five per cent of which is pulp, pulpwood and paper. We are now importing around a million tons of it a month, largely from Canada and Scandinavia, countries that are not as ideally suited for the growing of timber as we are, and which have only one-tenth the commercial forest area that we have.

Coming to the destruction caused by fires and insects, we are faced with more discouraging facts. It has been estimated that fire alone destroys sixty to seventy million dollars worth of commercial timber and lumbering equipment annually. But that is not the sole extent of the damage, bad as it is. Fire also burns in cut-over land, destroying the seed and young growth that is trying so desperately to make a comeback. An even greater damager, and one getting worse each year, is the insect. In his various forms the tree-destroying insect is doing around \$150 million worth of damage to our timber resources each year. Insects represent one of the worst problems foresters are now faced with. Knowledge of prevention and cure of blighted areas is still in its infancy. Fungus and disease also do their damage. Seventeen per cent of our Douglas fir is lost because of heart rot, and Douglas fir represents about one-third of the saw-timber in this country. There is also a great amount of loss from heart rot in western red cedar, sitka spruce and Noble fir, red rot in ponderosa pine, wilt of red in black and scarlet oak, fusiform rust in the southern pines. Most of our lovely elms have been lost and white pine is terribly depleted, as is the yellow birch. The spruce budworm alone has destroyed approximately 225 million cords of pulpwood in the northern States. In the West it is the pine beetle working havoc on the white pine. In the East it is the gypsy moth.

And yet men who should know better tell us there is plenty of timber and lead us to believe that all is well, that all they need is the green light, the same green light that got us in the position we are in today. We should be ashamed, and thoroughly ashamed, of what we have done to our forests. We have gone into them recklessly, taken out all that we desired with no thought to the future, destroyed much that we did not want at the time, and allowed most of the rest to be destroyed after we had opened it up to that which would destroy it.

What can we do? I feel discouraged even before I answer that question. I feel discouraged because I know the present mood of Congress. Take Ohio for an example. Ohio was once a great forest State. It had probably the finest walnut and oak to be found anywhere. You can still find old barns on farms there that have thick walnut for their planking, it was so abundant. A few years back the division of forestry in that State asked for an appropriation of two cents an acre to maintain the forest land. That is not very much to ask for, considering the job they have to do. But the State legislature gave them just half that, or one cent an acre to do their

work. And the national picture is no better. The Forest Service has about \$30 million each year to operate on. About \$13 million is needed to combat the fires alone. There is only a scanty sum available to combat the insect and fungus blights. The Forest Service is still operating on the same annual allotments it has received for years even though the scope of its work has steadily increased. There needs to be more research, more tree-growing nurseries and more permanent employes trained in their tasks.

What we need and need badly, is a large-scale forest program. This has been preached by conservationists for years, and still nothing is done about it. We are going to have to have such a program very soon, for it will not be too many years before our forests will largely be things of the past. And with our forests will go our watersheds, our fine soil, indeed, the very things that have made ours a rich nation. Our streams will silt, making the reclamation dams useless, and our cattle and sheep will starve for want of grass and browse. Much of our natural resources, which we measure in billions of dollars, if we can measure them at all, will be gone.

Yes, we need a forest program. And we need it now. Not next year or the year after, when we have balanced the budget and have monetary security. Our forests should not have to depend on our monetary security.

We need a forest program now that will give us three things:

1. A law or laws that will force those who destroy or who wantonly use our forest areas to cease and desist. A law, I might add, that would be the very opposite of that put forth by certain interests who would reduce the authority of the Forest Service to the extent of enabling them to run their sheep and cattle over our already over-grazed forests to their own selfish satisfaction and profit.

2. Aid to timbermen and other private holders of forest land which will enable them to benefit in the conservation of their holdings and which will give them the means to restock and rebuild. This second step in the program belies the charge of socialism that might be leveled against it. Those who advocate such a forest program do not desire to see private holdings wiped out. Indeed, the program is set up to help them retain their holdings and their independence.

3. Sufficient aid to the government agency equipped to combat the forest problem; namely, the Forest Service. It would not be a gigantic sum. But it would be enough to allow the Forest Service to undertake all necessary research, nursery and field work. And it would enable the Forest Service to buy up sub-marginal land and put it back to the use it is most suited for, the growing of timber.

That is the answer to the question. That is what we can do. That is what we must do. I should like to see the budget balanced. I think it is highly essential that we balance the budget. But we are being penny wise and pound foolish if we balance the budget at the expense of being niggardly in the amount of money we spend in preserving and rebuilding that which made us wealthy in the first place.

Literature & Art

A platform for Catholic letters

Many a sane and wise thing was said and heard in New York's Plaza Hotel on the afternoon of Sunday, May 3. This is quite as it should be, for that Spring afternoon witnessed an assemblage of Catholic authors which was truly impressive. The occasion of their meeting was the celebration of the fifteenth anniversary of the founding of the Gallery of Living Catholic Authors. The foundress and moving spirit in this apostolate, Sister Mary Joseph, S.L., would prefer, I know, to be passed over in any account of the work, so I shall merely say that she was present to receive the tribute that her zeal deserves.

More important, however, than any personal zeal was the opportunity the meeting presented for focusing the attention, of both the Catholic authors themselves and of the public they endeavor to reach, on the real meaning of Catholic authorship. His Eminence Cardinal Francis Spellman, who was present to give the invocation, started the meeting off on that note and it was re-sounded by every one of the six speakers, under the chairmanship of the Rev. Francis X. Talbot, S.J.

In his introductory remarks, Father Talbot recalled the atmosphere of a Catholic literary renaissance under which the Gallery had its beginning. It was during the early 'thirties, for example, that such organizations as the Catholic Book Club, the Catholic Poetry Society, the Catholic Library Association, and many another still working and flourishing, had their start. And though Father Talbot's reserve prevented him from mentioning it, surely everyone at the meeting was remembering that when Father Talbot was the Literary Editor of *AMERICA*, he was the moving spirit in the foundation of many of these groups. Indeed, after he became Editor-in-Chief of the magazine, he still continued to give his valuable encouragement.

Mr. Richard Reid, editor of the *New York Catholic News*, re-echoed it in his remarks about Catholic journalism and its contribution to literature. Mr. Theodore Maynard did the same in speaking of Catholic historical writing, and in reminding workers in this field that the bare bones of historical apparatus have to be breathed on by a warmth of Catholic life and atmosphere. Speaking of the scope and ideals of authorship addressed mainly to the young, Miss Covelle Newcomb emphasized much the same point.

In more profound vein, the Very Rev. Walter Farrell, O.P., author of the quite monumental *Companion to the Summa*, stressed the danger that Catholic writing on speculative theology has not yet succeeded in presenting the great truths of the faith in a way digestible to the

searching millions who hunger for these truths. Mr. Daniel Sargent, speaking for Catholic poets, dwelt on the idea that Catholic authors do write, or should write, from the very center of life, and therefore have an incalculable advantage. And finally, Miss Helen C. White, representing historical novelists, set forth ideals for scholarly work in this field.

But the crowning statement of the afternoon came not by word of mouth, but by letter from a member of the Gallery in Ireland, Mr. Robert Farren, the Irish poet. His remarks are telling, and (if I may be pardoned for not resisting the temptation) so kindred to what these columns have been saying over the years as their critical stand on Catholic authorship, that I give them here at length. I think that both their intrinsic and extrinsic worth merits the long citation. Says Mr. Farren:

Certainly to exhort us to live the good life is a priestly function, or one at least reserved to the priest on public occasions; we might take it as zeal in some sense improperly directed if one lay Catholic writer should exhort his fellow Catholic writers, assembled in public meeting, to remember to live Catholic lives. I, at any rate, do not intend so to presume. I shall do enough in this sphere if I exhort myself.

On the other hand, there is a sort of exhortation not reserved to the priest; not, perhaps, even quite so proper to the priest as to the layman, when Catholic writers are in question. I speak of the exhortation to be good, true writers, to fulfill the special vocation which is properly ours. One lay Catholic writer may validly endeavor to arouse in himself and in others this sort of zeal: this vehement, un-sleeping purpose to write well and truly; to use the written word with all power that he may.

If we wish to reach the outside world, the reader who is not of the Household of the Faith, we *must* write well; for no such reader will read us *because* we are Catholics; it is nearer the truth to say he will read us—if he reads us at all—in spite of our being Catholics; and the thing that will persuade him to put aside his prejudice will be only one thing: the strength of our writing.

But even *within* the Household of the Faith, no reader should read us, and none of us should make any claim that our books be read, except on one ground: that our matter is worthy and our craftsmanship good and sound. The Catholic writer should not make demands for readers upon the fact that he writes of the glory of Catholic truth; for by that very fact he is required to write better than others, who write of lesser things. Conventional, insipid, incompetent treatment of what in itself is eminent and enduring, demeans its matter; the matter should not be held to protect, but rather to condemn, such treatment of itself. In short, while welcoming honest, laborious, talented efforts to serve the Faith in letters, we should criticize the Catholic novel, play, poem or history *more*, not *less*, severely than we would their secular counterparts; for only

the workmanlike Catholic book will be worthy of its base.

Shoddy, pietistical tracts are not Catholic literature; for the Catholic Faith is not shoddy, in its simplest terms; and Catholic books which are really Catholic books—whether written for the simplest reader or the erudite mind—have a necessary minimum of hale, intellectual force in them; they must be sterling metal and wrought with skill. It is scarcely less than self-evident truth to maintain that the genuine, vigorous, fully-wrought work of art—even if made by an artist who has not the Faith—is more certainly a Catholic work than the trumpery thing, even if a Catholic made it for the best of ends. For true thing cannot fight true thing; a genuine work of art is the truest of things; and all true things belong to the world of the Faith.

I do not purpose to hold you long with my words. The fact that I send them across three thousand miles to you does not give them added importance; and doubtless you have better occupations before you this afternoon than listening to an Irish poet. But one more point I think it important to make now. The point is this: I believe we Catholics, thinking and acting as such, incline to make imaginative writing of less account than imaginative writing really deserves in itself. Living in a world that is very preponderantly hostile, we are very eager to convince it of the truth we know; and this situation leads us, unless we are careful, to equate polemical writing with the whole of Catholic letters; or, if not to equate them in extent, to put polemical writing higher than creative work; so that controversial journalism, or essays in apologetics, or directly propagandist books are our highest objects; and we praise the Catholic writer most who does most in these spheres.

Emphatically I do not belittle the writer who does so. Emphatically he serves good ends and is worthy of our praise. But do not think him the only worthy writer; do not praise him so as to exclude the rest; do not, ever so hazily, ever so minutely, suspect indifference, frivolity, laziness, lesser gifts or fervor in the quieter, slower, creative, imaginative man. Immediate necessities must use immediate instruments; but the Catholic Church is unlikely to pass in a day. It is certain, indeed, that it will not pass at all, until time itself has passed; hence the short-cut, the quick-result, the here-and-now instruments are not by any means all or the best that she needs. The creative work of art—picture, poem, novel, play, sculpture, music—which aims and attains greatly, and is also Catholic, this will serve the Church in the way of art, which is not the way of propaganda.

The Church is the oldest and the sturdiest defender of contemplation; she has maintained her orders of contemplative monks and nuns when all the western world lauded and enthroned the activist; she speaks for an eternal God, who is never in a hurry, and who, the Spanish proverb says, "writes straight with crooked lines." She may safely, and serenely, let those of her children whom God has so loaded with His favors work out at length and in quiet and with whole absorption their artistic works that benefit no topical end. Great art lasts; great art heals, rejoices, shapes the spirit; great art—because it is a wonder of creating Godhead—allies with and aids the perpetual working of the Church.

So, finally, let us not be too much hurried; let us not disperse ourselves in darting at the daily tasks. Such of us as *can* do the slow, big, oblique, enduring writing, let us do it; and let no too anxious

Catholic reproach us that we do. Many serve the days, and some the years, but very, very few the centuries. We want our twentieth century to leave rocks behind. May the Holy Spirit of God make us able to leave them.

If the Gallery of Living Catholic Authors can serve to broadcast the knowledge of, and the application of such Catholic artistic principles, it will have indeed furthered the apostolate of the pen.

H. C. G.

Pygmalion, A.D.

Who kneels by day or candlelight
before an altar where
Our Lady's image thrills his sight
Will find her presence there.
His prayer may never raise her eyes,
Forever looking down.
(As easily a breeze surprise
The granite of her gown.)
Nor can his whisperings beguile
A warmth into her cheek.
(Not at our will do statues smile,
Or lips of icons speak.)
Yet warm as summer sunlight
Spilled across the sky,
Her coming makes the soul bright,
Unknown to ear or eye.
For she whom God leaves master
Of time and tide and space
Makes stone, or clay, or plaster
Redolent of grace . . .
Celestial Galatea,
What is this thing you do
That carven stone might be a
Sacrament of you?
That so our benedictions come
Past stone-cold fingertips,
And living answers echo from
Unmoving marble lips?

SR. MARY CATHERINE

Reminiscence

Time stood on May-day in Times Square
His long beard floating on the air,
The sunlight silvering his hair.
Below a snake-line surged and swayed,
And cries went up and bugles brayed
Above the workers' loud parade.
The marchers shouted curse and claim,
Their mouths were full of blood and blame,
Their flag a sheet of anchored flame.
Time's memory woke and stirred and thrilled
At ancient May-days when men willed
That Mary rule each labor guild.
When tireless hammers wrought and beat
On great cathedrals; in the heat
Swift sickles slew the sacred wheat.

WILLIAM A. DONAGHY

Books

Royal road of the Cross

DUST ON THE KING'S HIGHWAY

By Helen C. White. Macmillan. 468p. \$3.50

The same solid and loving care for character and period which has hallmarked all Miss White's historical fiction has gone into this story of the Franciscan missions in California, centered around the journeys and labors and final martyrdom of the hero, Fray Francisco Garcés. And a stalwart and lovable hero he is—a giant for labor, compassionate and patient both with the Indians and Spanish officialdom, simple, and with a dash of humorous self-depreciation to leaven his zeal and amazing diplomatic ability.

But even more than being the story of one man, this is a convincing study of the whole idea and ideals of Spanish colonization on our West Coast. Whatever were the excesses or mal-administration of individual commanders, the Spanish motive was always the triple one of splendor for the Crown, civilization for the Indians, and God's glory through the mutual gain. Miss White does not minimize the frequent miscarriage of this ideal. In fact, the very thing that brings about, humanly speaking, the catastrophe at the end is the stubborn and short-sighted new policy adopted by local officials to alter the accepted set-up of the missions, a step which deprived the Indians of land, under the pretext that it would bring them sooner into cooperation with the Spanish community.

This the Franciscans deplored and tried to block, for they felt that the Indians were not yet ready for such ideas. When the scheme was nevertheless pushed ahead, Palma, the Yuma chieftain, whose sincerity and nobility of character had given Father Garcés high hopes for widespread conversion, felt he had lost face with his tribesmen, and a massacre of the soldiers followed. The women and children were taken into captivity and Garcés and his companion were slain, beyond Palma's wishes, by avowed haters of the Friars.

The heartbreak of desert travel, of hunger and thirst are in the book, but even more grim and disappointing are Miss White's descriptions of how the Spanish colonists begin insensibly to be

infected by a superior-race complex; how the Friars, winning the Indians by telling them that God is their Father, have their work undone time and again because the Spaniards failed to see Indians as their brothers; how commanders and governors, new to the work, would refuse to accept the age-old wisdom of the Church and of the missionaries in dealing with the natives.

It is good to see Miss White giving acknowledgment to the earlier pioneering work of the Jesuit Father Kino. In all, the book is a cogent reminder that this country owes much for its beginnings to others than the Plymouth Fathers. Miss White's work is the kind quite definitely needed as a corrective to much of the one-sided history taught by and large in American schools, though, fortunately, not in our Catholic schools. Outside of them there is a vast ignorance of how deeply the Church and its mission work permeates the story of this nation. The light Miss White sheds here makes this truly an historical novel.

I must say, however, that splendid as the story is, it is quite slow-paced for two-thirds of its length. But around page 300 it literally takes fire, and the climax is inspiring in its grasp of the true glory of the highest of adventures, martyrdom.

The book suffers from lack of a map. There are so many Indian tribes that



Father Garcés visited, so many travels to follow, and so many references to the various separated areas of Franciscan mission work, that the reader gets lost from time to time in the richness of the detail.

The Camino Real is still a source of pride to Californians. To such of them and to all who may have forgotten, if they ever knew, what gives it its real beauty, this book will be a thrilling revelation. The road is truly the King's highway, and bears yet the bloody footprints of those humble heroes who carried on it their King's cross.

HAROLD C. GARDINER

Fuehrer's home foes

GERMANY'S UNDERGROUND

By Allen Welsh Dulles. Macmillan. 207p. \$3

This book shows that it is possible to write about very recent and controversial events in an objective and dispassionate way. A. W. Dulles is probably the American best informed about the underground in Germany during the last months of the war. He was in charge of the OSS working in Switzerland and observed the situation in the Third Reich from 1942 to 1945. After the Nazi collapse he headed the OSS mission in Germany.

Not all of his material is new—he is, for example, in his description of the attempts against Hitler's life very much dependent upon the story of Schlabrendorf, which is now available in book form (*They Almost Killed Hitler*, Macmillan), after having been published in the *Saturday Evening Post*. He is manifestly influenced by Gisevius and others of the few survivors of the famous July conspiracy. This attempt failed because the bomb placed in Hitler's headquarters did not kill the Fuehrer, and therefore the orders given by the conspirators in Berlin had not the expected success. Also, Gisevius has written an account of his anti-Hitler activities. This account will soon be published in the United States (by Houghton Mifflin and Co.) though it has been rightly attacked for its sensationalistic and unreliable character.

Dulles has used the diaries of Ambassador von Hassell, who was destined to become German foreign minister in the post-Hitler government and who was—as almost all leading members of the conspiracy—executed by the Hitler regime during its agony. Dulles obviously had at his disposal many unpublished documents. He quotes, for instance, a very interesting testimony that some of Hitler's enemies (Popitz, Langbehn) tried to utilize Himmler, the Gestapo chief, for their attempts; he knows the protocols of Nazi courts as well as of the tribunal of Nuremberg. True, the historian will regret that the sources are not more closely identified, but after all Dulles writes manifestly for the general public.

His book contains many revealing pages. There are descriptions of the various attempts to unseat Hitler before and immediately after the outbreak of World War II. There is a description of Mussolini's call on Hitler a few hours after the bomb attempt on July

20, 1944. There is an analysis of the ideas discussed in Moltke's Kreissau circle, which was not directly involved in the July 20 conspiracy but was a most influential ideological center for the Hitler opposition. Father Alois Delp, S.J., was executed by the Nazis because he was connected with members of this circle.

Dulles is very circumspect in his judgments. On the one hand he points out that there was an underground in Germany; the conspiracy of July 20 was led by such men as General Beck and Goerdeler, who for years had regarded Hitler's regime as a disgrace for Germany and had tried to overthrow it. The terroristic police state of Hitler and Himmler prevented the underground from becoming a mass movement. It had succeeded in winning helpers not only among disappointed generals and officers who realized that Germany could not win the war, but also among socialistic politicians. Dulles could have devoted more attention to its members among the Catholic Worker Association—of them he mentions only Letterhaus, who, destined to become minister of labor, was executed; but he does not mention Monsignor Mueller, who died in prison, nor Gross, who wrote a particularly moving letter immediately before he was led to the gallows. On the other hand, Dulles states that the majority of the German people were for Hitler, though they did not understand the real aims and methods of his policies. That fact, of course, only increases our admiration for those Germans who dared almost from the beginning to oppose Hitler and to condemn his regime from an ethical and Christian point of view, such as Ambassador von Hassell, whose diaries are a moving witness of the isolation and of the despair of such men.

Dulles is inclined to the opinion that there was too little encouragement given to the conspirators by the Western Allies, but he does not discuss in detail the reasons for this attitude. Any slogan advanced by Roosevelt or Churchill would have been discredited as hypocrisy by the Goebbels propaganda. The collapse of the July conspiracy was surely not due to the lack of support from abroad, but to technical failures and to the mentality of German officers who did not dare to act against Hitler. It must be noted, too, that even Goerdeler, who would have become the new chancellor and who, being aware of the moral impossibility of Hitler's regime, fought most courageously for its disappearance, tragically

lacked political realism. Goerdeler believed, for instance, even in 1943, that Hitler could be persuaded to abdicate, and at the same time he hoped that Germany would be able not only to retain Austria and the Sudeten German territories, but even a hegemony in Europe (cf. the documentary publications in the German periodical, *Wandlung*, Heidelberg, apparently not utilized by Dulles). And Von Hassell tells again and again similar stories about such unawareness of what was possible and impossible.

There are many fantastic details in Dulles' book which make this quietly written work read like a mystery thriller. Particularly interesting is the chapter on the German intelligence service (*Abwehr*) which, under Admiral Canaris and General Oster, finally executed by the Nazis, became a center of anti-Nazi activities. Dulles points out correctly that the totalitarian system made such strange happenings possible—no normal opposition and criticism could develop. There was probably much professional jealousy behind the conflicts between intelligence officers and the SS agents—I cannot agree with Dulles in ascribing to Canaris a possible repentance for his activities against the Weimar Republic.

The book is a very useful contribution for the understanding of Germany. The Nazi regime lasted because, as

Dulles rightly points out, Hitler understood well the German mentality (and also the mentality of those outside Germany who were inclined to take his pseudo-moralistic public propaganda seriously and therefore contributed to the stabilization of his regime). Even after the defeats, the hold of Hitler's authority continued. Only comparatively few dared to oppose him; most of those who knew what would be the outcome hesitated or continued to believe in the Fuehrer against all reason and evidence. Among the leaders of the German underground were honest and courageous men who must be sharply distinguished from such opportunists and cynics as the Nazi Berlin police chief, Helldorff, who believed that it was time to abandon Hitler's bandwagon.

The history of this underground demonstrates the extraordinary difficulties of getting rid of a totalitarian regime, once it has been established. Dulles does not minimize the responsibility of the leading German élite—including the intellectuals—for Hitler's coming into power. The Fuehrer had the chance to establish himself firmly by spectacular successes, as by wiping out unemployment by war economics and by an expansion which was the result of the will of other Powers to maintain peace almost at any price.

WALDEMAR GURIAN

University bicentennial

PRINCETON 1746-1896

By Thomas Jefferson Wertenbaker.
Princeton U. Press. 424p. \$3.75

For this excellent history of its first 150 years, Princeton, present, past and future, is indebted to its bicentennial historian, Professor Wertenbaker.

The history of an educational institution is a complex study. The ideas that led to its founding, the courage and vision of its presidents, the devotion of its teachers, the inevitable periods of depression, financial and academic, the students and their multifarious ways and by-ways, the alumni and their influence as reflecting their training, are distracting to the chronicler and a challenge to his ability to blend all elements, without overemphasis, in a readable volume. The author of this history has successfully accomplished his task. The book is a standard of what a history of a college can be. Blended with a frank discus-

sion of mistakes and weaknesses is an undercurrent of restrained praise. It is evidently an *opus amoris*. Throughout, Professor Wertenbaker breaks into asides of sincere and nostalgic admiration of the men who accomplished so much in the pioneering stages and in the 150 years of slow building of a great university.

It is significant that the two outstanding presidents of the periods, John Witherspoon and James McCosh, came directly from overseas. Witherspoon was recruited in Scotland in 1768 and directed the college for twenty-six years. He was a signer of the Declaration of Independence, and as a member of Congress, 1776-1782, "jogged along the road to Philadelphia . . . and back to Princeton to resume his lectures." By encouraging the students to debate on the great issues facing the nation, he stimulated their interest in public affairs, and five of his former pupils were members of the Constitutional Congress in 1787. Coming from Queen's College, Belfast, in 1868, James McCosh brought to the

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America's May Book-Log

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Chicago	121 North State Street
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Books of Lasting Value

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The asterisk indicated that the book has appeared in the Book-Log's monthly report.

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Benziger
2. **Coming of the Monster**
Owen Francis Dudley
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5. **Mass of Brother Michel**
Michael Kent
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6. **These Two Hands**
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7. **Three Religious Rebels**
M. Raymond, O.C.S.O.
Kenedy
8. **Family That Overtook Christ**
M. Raymond, O.C.S.O.
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CLUB SELECTIONS FOR MAY

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small college his experience with the great universities of Europe. He guided Princeton for nineteen progressive years.

The paragraph on the final page is a tribute to the men of Princeton and a sample of the author's attitude in writing their history. It should be quoted in full, for, change the name, and the eulogy and hope would apply to any college, great or small, which is truly the heritage of former generations to the often forgetful present.

As we review the history of Princeton our thoughts revert to the men who dedicated their lives to her service—those who laid the foundations two centuries ago, those who guided her through the storms of the Revolution and the war between the States, the men who poured out their largesses into her lap, those who brought her distinction by the excellence of their teaching or by their scholarly contributions. The thousands of youth who enter Princeton, to study and live in the shadow of Nassau Hall, owe a debt of gratitude to these men and we could wish that they knew them better.

Two reflections are inevitable on finishing the history. Two threads of thought are mingled throughout: one that Princeton was a "church" school, founded by Presbyterian divines to prepare candidates for "church and state," and secondly, that educational curricula, from Colonial times to 1900, have changed, ah, how much!

The volume begins, "Education in Colonial America was the child of religion," and continues,

Education was important not only to develop an enlightened citizenry . . . but especially to supply the churches with scholarly clergymen. So Harvard and Yale were established by the Congregationalists, William and Mary by the Anglicans, Rutgers by the Dutch Reformed, Hampden-Sydney by the Presbyterians, Brown by the Baptists.

What has happened meantime to secularize these institutions? What was the cause? Was it that the church doctrine could not keep pace with academic investigation, or with "the growing liberalism of the age . . . which was impatient in some cases of religion itself," or was it the wish to be free of clerical trustees? "Already (1766) the college had established the reputation which Princeton was to maintain for more than a century as the religious and educational capital of Presbyterian America." But in 1897, President Patton wrung cheers

from the alumni when he told them: "I will do what in me lies to keep the hand of ecclesiasticism from resting on Princeton University." Although the occasion of the conflict was trivial at the time, nevertheless the author adds: "These words . . . marked the end of one epoch and the beginning of another, by announcing to the world that the college of Dickinson and Edwards and Witherspoon had yielded to the secularizing influences of the day."

The classical curriculum of the early American colleges is traced to its exemplars, the "dissenting academies" of England. In the 1890's, however, which were the days of free electives, "with the scores of new subjects it was possible for the student to make schedules leading only to mental indigestion."

According to a recent press notice, in its 200th year, the President of Princeton announces a five-year, \$200,000 study of "a liberal-arts education appropriate to the conditions of the time." The aim will be to base educational policy on demonstrable fact rather than on philosophical presuppositions and subjective personal experience. O shades of James McCosh, who knew what education was for!

M. J. FITZSIMONS

THE STORY OF THE UKRAINE

By Clarence A. Manning. Philosophical Library. 326p. \$3.75

A study of Ukrainian history has always been something of a confused issue. The reason becomes apparent when one takes into consideration the desire of Czar Peter the Great not only to conquer the Ukraine but to Russify the country politically and culturally as well. From the early eighteenth century to 1917, the Ukraine, therefore, was reduced to a simple geographical notion. As a result American history text books, following the official Russian course, contained little mention of that nation. It is true, however, that after 1917 the Ukraine finally did become recognized as a nation through its untiring efforts to establish its own democratic and independent government. During World War II the Ukraine suffered untold losses, not only at the hands of plundering nazi conquerors, but from those who kept it in a state of political slavery—the Soviets. Any objective description of the actual situation of Ukrainians was, indeed, considered as "unfair to our great ally," the Soviet Union.

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Room One

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Indiana

assistant professor of East European Languages at Columbia University, is designed to tell the American reader the story of the Ukraine throughout the ages of its history. Professor Manning is known for his extensive studies in the literatures of the Slavic peoples, especially that of the Ukraine. In the last few years he has written two books, *Ukrainian Literature* and *Taras Shevchenko*, works on the hitherto little-known literary life of the Ukrainian people. The present volume reveals in full the tragic story of a people who were doomed to suffer for centuries, but who nevertheless have clung to their own land, their language, culture and their political aspirations for freedom. The author dwells extensively on the early part of the Ukraine's history, its relations with Muscovy, Poland and the Tartars, as well as its prominence as an enlightened and cultural state in the East of Europe in the early years of Christianity. Then came the ruinous invasions of infidel Turks and Tartars, with the subsequent decline of the Ukrainian state, known as *Kievan Rus*. The Ukraine's neighbors, Poland and Muscovy, succeeded in keeping the country divided and under the domination of Polish Kings or Muscovite Czars. The great popular uprising of Bohdan Khmelnytsky in 1648 against Poland and that of *hetman* Ivan Mazepa against Peter the Great in 1709 did not succeed in gaining liberty and independence for the Ukrainians.

Not until 1917 did the Ukrainians succeed in gaining their national freedom. It is significant, writes the author, in view of the frequently-made statements that only a handful of scholars and intellectual men were in favor of the Ukrainian separatist movement, that the moment Czarism was abolished there was a flood of Ukrainian newspapers and journals in hundreds of Ukrainian towns and cities. The Ukrainian people in their great majority supported the Central *Rada* and its short-lived democratic republic in 1918. But the newly-proclaimed state soon succumbed. While France and the United States supported Poland's campaign against the Ukrainians, the British went all-out for Russian generals Denikin and Wrangel, who fought not only the Soviet revolutionaries but the Ukrainians as well. Thus they helped to destroy the natural barrier against communism that an independent Ukraine would have been.

With the outbreak of World War II, the Ukraine became a bloody battlefield. The Germans came to the

Ukraine not as liberators but as conquerors. They made no attempt to remedy any of the abuses of the Soviet totalitarian regime. They made no effort to consult the Ukrainian population or to establish a meaningful Ukrainian government. As a result an anti-German movement quickly got under way. Bands of men, sometimes numbering several thousands, have been fighting Germans and Russians alike for what they believe is their true liberation. These people, as far as we know, are genuine Ukrainian nationalists comprising a powerful underground force called the Ukrainian Insurgent Army. They are said to present a formidable problem for the Soviet regime even yet.

It is now especially that knowledge of the countries under Soviet iron rule is required for our policy-making statesmen and diplomats. Professor Manning's book will certainly be a source of scholarly and reliable information on the Ukraine, a pivotal country in the structure of the Soviet Union. As to the Ukrainian people themselves, they are in one of the worst plights of their history. The loudly-propagated "liberty" and independence lauded by the Soviet apologists is but a cover to hide the real enslavement of the Ukraine.

It is clear that the way to a stable peace cannot lead through unjust and hypocritical compromises whose victims are the people of the Ukraine, Poland and the Baltic states. Professor Manning justly concludes:

Once the free nations awake to the situation and bend their efforts to establish that freedom and dignity that is the right of every man, they will realize that they will have no more devoted friends and allies than the Ukrainians, and then it will be possible to establish a free and independent Ukraine as one of the free nations of the world.

WALTER DUSHNYCK

WHEN THE WIND BLOWS

A Book of Verses by Thomas Butler Feeney, S.J. Dodd, Mead. 134p. \$2

Father Feeney is the Thomas Butler to whom his brother, Father Leonard Feeney, explained the Blessed Trinity in *You'd Better Come Quietly*. The verses are largely rimes of childhood—the poet's childhood, the childhood of Mary and the supernatural childhood of sanctifying grace. Here are the same elements that make Father Leonard's poetry so well-loved. The whimsy

is pressed in the same sunny vineyards, though it is of a less rare vintage, and the wind that gives the book its title is the same Pentecostal breeze that blew through towns and little towns a score of years ago.

Thomas Butler is most fluent in some stanzas of "We are the American Soldiers," and "To Maura." The latter is a nursery rhyme about the Annunciation:

And in the April of the year
When all the long-lost flowers appear,
An angel came to her one day
And said to put her dolls away...
*O dulcis et pia
Puellula Maria.*

This reviewer's choice for the best poem in the book is "Sweet Sour Grape," a lyric quite unlike the body of Father Feeney's work, and reminiscent of Millay in the terse simplicity of metaphor expressing the intense feeling of the heart out of love:

A silent boy trudged home alone
Through the driving rain or the
driving snow,
Glad to have been the only fool
Who went to find there was no school.

Though here and there a poem loiters into prose, or a line or a stanza lacks the final scrape of the file, this is an engaging and love-full book, a familiar portrait of Thomas Butler juggling his rimes and playing the zither before the statute of Our Lady.

FRANCIS SWEENEY

The Word

HUMANITARIANISM IS ONE OF those ritualistic words which, in our day, have reduced the burden of thought by substituting for clean, hard concepts vague phrases with indefinable connotations and elusive overtones. As an historical movement, humanitarianism, or positivism, is subject to definition; but in its popular usage in press and forum, it covers a multitude of meanings. At a descriptive least, its exponents would claim that it is a system which features man, which emphasizes benevolence, tolerance, camaraderie, brotherhood.

But the great difficulty with it as many people use the word and idea is that humanitarianism is an unanchored concept adrift in foggy space; it has slipped its moorings. For a theory which announces the brotherhood of man implies some sort of fatherhood; only because they have a common father are men called brothers. Divorced from the fatherhood of God,

"from whom all fatherhood in heaven and on earth receives its name" (Eph. 3:15), the brotherhood of man becomes just a nominal fraternity with no real background of causality, no solid lineage. We are, therefore, concentrating on the less important aspect of a compound idea if we fix on humanitarianism and forget what, for the sake of balance, we might call divinitarianism: if we look only at man and ignore God.

The Sunday within the Octave of the Ascension recalls these truths to us as it reminds us of the wondrous day, centuries ago, when, before the adoring gaze of His disciples, Christ "was lifted up . . . and a cloud took Him out of their sight" (Acts 1:9). In Him were the two complete natures, the divine and the human, now immeasurably dignified because it had been assumed by the Eternal Word who, as Augustine points out, "carried up our humanity into the heights above"; to so lofty a seat, Chrysostom adds, that man "could ascend no higher."

Because of that, man is holy and deserves not only the cold offices of tolerance which, John Lothrop Motley says, "is a phrase of insult," but the warm esteem, the supernatural benevolence which is charity. "All flesh was sanctified," as Father McGucken wrote, "... since the day that the Word was made flesh and dwelt amongst us." That is the real basis of genuine humanism and humanitarianism; that is the dogmatic background of St. Peter's exhortation in the epistle of today's mass: "But above all things have a constant mutual charity among yourselves . . . be hospitable to one another without murmuring." That is the lovely union St. John mentions, "Our fellowship . . . with the Father, and with His Son, Jesus Christ" (1 John 1:3).

The fact that we are, by grace, the adopted children of God, the brothers and sisters of Jesus, is one of those convictions which, if reduced to the order of "living ideas," could change the world. Charitableness then would not be merely a sentimental philanthropy inspired by Christmas music or a crippled child, but a daily, tireless attitude embracing all men. Only by the grace of God can variable man attain such an outlook.

Writing over a hundred years ago, Guizot, the historian of civilization, exulted that "the age of barbaric Europe with its brute force, its violence, its lies and deceit" had passed, that the time had come when "man's condition shall be progressively improved by the

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force of reason and truth." He staked out his earthly paradise somewhat prematurely. But the time now is when truth could improve man's condition, the thrilling truth of man's incorporation in Christ and the corollaries deriving from that, which have been so shinningly stated by Father Mersch: "To forget oneself, to renounce oneself, in order to belong to Christ, to God and to every man, that is the spectacle that will make manifest to all, in the manner that will strike them, that Christ still lives in His own."

WILLIAM A. DONAGHY, S.J.

Theatre

A YOUNG MAN'S FANCY. Henry Adrian brought this inept offering to town along toward the latter part of April, and set up shop in The Plymouth, where it is being performed in an ingenious set by Ralph Alswang. The invisible fourth wall is, as everyone knows, a standard convention of the theatre; but Mr. Alswang's is the first set of my experience that invites an audience to assume an invisible window in the invisible wall. The authors, to continue the unpleasant details, are Harry Thurschwell and Alfred Golden. Robert E. Perry directed.

The story evolves from the difficulties encountered by a discharged veteran and his sister trying to get themselves established as proprietors of a summer camp for pre-teen-age youngsters. Everything pans out well in the end, with the boys' and girls' counselors on the verge of matrimony, but only after the camp has been almost ruined by one of the kids mentioning the facts of sex in his letters home. Most of the comedy proceeds from the fallacy that a boy of higher than average intelligence is necessarily a sissy and that there is something hilarious about brats who can hardly decipher their sixth readers gloating over the illustrations in the chapter on prenatal symptoms in a medical book.

THE TELEPHONE. Difference of opinion, a wise man once observed, makes horse racing. He might have added that differences in taste contribute toward making life interesting in other fields. Some people like caviar while other palates prefer corned beef and cabbage. I am a boiled dinner man, and *The Telephone*, and its companion

play in *The Barrymore*, *The Medium*, are foreign to my liking, but I am bound to admit that they constitute a rather fancy theatrical dish. *The Telephone*, a slender two-character comedy, serves as a curtain raiser, while *The Medium* is a two-act melodrama, and the best thriller that has appeared on the local scene in a couple of years. Both plays are musicals, in fact were originally presented as operas.

In the one-acter, a young man who must leave town in an hour attempts to propose to his girl, but every time he leads up to the question the phone rings, and the young lady is one of those interminable talkers who never know when to hang up. Finally, the young man's patience and time are exhausted and he leaves the house to catch his train. On the way to the station he stops at a booth and proposes by phone, and is accepted.

The Medium is a shuddery tale of a female charlatan who gives fake seances and finally becomes the victim of her own fraud. In each play the music does more than sustain the required mood, humor in one instance and mounting terror in the other; music and drama are welded together in unity and the result is a first-rate theatrical novelty. Gian-Carlo Menotti is the author and composer, and also directed. The producers are Chandler Cowles and Effrem Zimbalist Jr., in association with Edith Luytens. The Ballet Society is also involved in the production, in some obscure way, and Horace Armistead designed the sets.

There is no need for singling out members of the cast for special compliments. Individually and collectively they are receiving an ovation at the end of every performance.

THEOPHILUS LEWIS

Films

THE CAPTIVE HEART. Among the less deadly trials of the late war was the spate of stereotyped films made to explain or exploit it. Fortunately this film is content to join the minority in that it makes a legitimate appeal to heart and head, and it scraps sound and fury for warm human values. Its study of soldiers sitting out the duration after capture in France is sober without being depressing. Threaded through a compensatory plot about a Czech refugee who assumes the identity

of a dead Briton are the small, personalized incidents of a prison camp run by the callously efficient Nazis. Morale among these men is a vital problem rather than a talking point for pontifical commentators, and they call upon their own deep resources for strength to battle boredom and anxiety. The Czech carries on a correspondence with the Briton's unwitting widow and the happy ending justifies his impersonation. Basil Dearden's direction is sensitive and sound, and the narrow propagandist spirit which looks on atrocity as an excuse for melodramatic excess is notably absent. Michael Redgrave and Rachel Kempson head an excellent cast. General audiences wearied of synthetic spy films and atomic absurdities will welcome this fine production. (Universal)

DISHONORED LADY. The resuscitation of Edward Sheldon's play indicates nothing more important than that the studios have research as well as scenario departments. The producer could not have looked farther back and found a more turgid vehicle for Hedy Lamarr than this story of a woman with a sordid past who learns that her sins are merely psychological. The emphasis on her colorful neuroses is the one contemporary touch as the villain pursues her. She is suspected of murder before a psychiatrist and a romantic doctor brighten up her future. Robert Stevenson has dragged the poor business out and has allowed the principals to talk it to tatters. Besides the unhappy star, John Loder and Dennis O'Keefe have their native talents betrayed in an adult tear-jerker. (Universal)

THE LAST OF THE REDMEN. James Fenimore Cooper, who might have been the spiritual godfather of all Western films if he had been considerably less literate, can still claim a good share of juvenile interest through this remake of his Mohican story. The vanishing redman, all but extinct in latter-day horse opera, is much in evidence as the Iroquois ambush a party of British soldiers and threaten to decimate them, until the intrepid Hawkeye brings up reinforcements. It is a straightforward action yarn, with George Sherman directing it in energetic style, and the addition of color makes the production handsome for its type. Jon Hall, Evelyn Ankers and Michael O'Shea are featured. This is a good historical thriller for the family. (Columbia)

DUEL IN THE SUN. When a film is not worth making, Hollywood can be counted on to make it to the tune of millions of dollars, probably on the theory that anything so costly must be colossal. This is a colossal bore, aside from its assault on moral sensibilities. The plot is a compendium of horse-opera hokum, omitting not even the timely arrival of the U. S. cavalry, alternating with obligatory scenes of lust. King Vidor directed apparently from long memory, and the one extravagance that pans out is the apotheosis of the color camera. In a super-epic like this, a train explosion is a mere incident, emotions are heroically mawkish, and the fade-out calls for a blood-spattered idyll of true love which is capable of turning the stomach if not of stirring the soul. What this film, described by one of its admirers as "lascivious," needed was not money behind it but some fresh air blowing through it. It has everything except imagination, significance and good taste. (David O. Selznick Prod.)

THOMAS J. FITZMORRIS

Parade

ALL OVER THE LAND, WAVES OF home-breakers streamed through divorce courts, pounding American family life to the point of exhaustion. . . . Varied and colorful were the pretexts for family annihilation. . . . Uncomplimentary remarks, like the valley shouts that start mountain avalanches, caused domestic hearths to topple. . . . In Boston, a young English war bride testified that her husband had called her a dope and a Limey. She got a divorce. . . . A California wife remarked to her husband: "You're not as funny as you think you are." He got a divorce. . . . Stamps destroyed a home. . . . A youthful Seattle wife, who became a bride after a two-weeks romance, sobbed that her husband loved his stamp collection more than he loved her. She stomped out of court with a divorce. . . . Pinochle broke up a family. In pre-war days, a Chicago wife alleged, her hubby played pinochle with her. Poker parties in the Army did something to his love for pinochle. When he returned home, he wouldn't play it any more. She secured a divorce, started playing solitaire. . . . Ice cream froze hearts. . . . Her husband, a Detroit wife charged, had the habit of buying a single ice cream cone for

their two sons, and then eating it himself. Another habit he had was that of purchasing a dish of ice cream, and not permitting the kids to do anything but lick the spoon. She won a divorce. . . . Nervousness emerged. . . . A Los Angeles wife maintained that she experienced a nervous feeling each time her husband threatened to break her arm or knock her teeth down her throat. . . . Bacon greased divorce-court wheels. . . . A California husband protested that his wife occasionally did not pass the breakfast bacon the proper way. She sometimes passed it into his face.

Today any trifling reason, genuine or otherwise, suffices to secure one a divorce. . . . This development was predicted when the agitation to legalize divorce began. . . . Foes of legalization argued that once divorce was permitted for even the gravest reason, the time would inexorably come (human nature being what it is) when divorce would be granted for any old reason or for no reason at all. . . . How sound this argument was is now glaringly evident to every unprejudiced mind. . . . The Catholic Church, today as yesterday, proclaims the doctrine of Christ: "Whom God hath joined together, let no man put asunder." . . . In 1947, she is truly a voice in the wilderness of broken homes. . . . Recently a secular daily newspaper of Charleston, S. C.—the *News and Courier*—expressed approving sentiments concerning the stand of the Church. . . . In an editorial, entitled: "May Turn to Catholic Church," it said in part: "Noteworthy at this time in our legislature's departure is that never before in American history were the marriage and family institutions held in so little respect or reverence as they are now. . . . The population of South Carolina is overwhelmingly Protestant. . . . In South Carolina are thousands of Protestants who look with fear and resentment upon the hasty action of the general assembly in submitting the divorce resolution before it had been generally discussed. . . . The general assembly, unaware of what it was doing, has directed the attention of the people of South Carolina, a Protestant people, to the Roman Catholic Church as the defender and protector of the marriage bond and the family institutions. Eventual accretion in membership in the Catholic Church in South Carolina may follow. It is, as it seems this day, a likely result."

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Correspondence

Not only Catholics

EDITOR: Some of the readers of AMERICA who have been following the testimony presented at the hearings of the Senate committee dealing with proposed legislation for Federal aid to education, may think that only Catholic parents are interested in equitable laws touching pupils in Catholic schools.

Many non-Catholic parents elect to send their children to Catholic public schools. As partial evidence, this statement of Fr. Gillard, S.S.J., in *Colored Catholics in the United States* (1941) is pertinent:

Of the 41,050 pupils enrolled in the (Catholic) schools of the Colored Missions, about 13,000 are non-Catholics, or almost a third of the total enrolment. Negro parents find in the training imparted by priests and nuns some assurance that their children are being trained in their hearts as well as their heads.

Should such children and such parents be treated by our legislators as second-rate citizens because the parents exercise their constitutional right to choose education that is not wholly secular? BENJAMIN T. CRAWFORD

New York, N. Y.

Family and farmland

EDITOR: Bishop Armstrong's timely and thoughtful article on the family farm strikes a responsive cord with our Protestant people who are interested in the rural community and the rural church.

Everywhere I note in our constituency a high degree of interest in maintaining the 160-acre limit on farms made from reclaimed land. We do not want factories in the fields. We want to preserve the social values inherent in the family-type farm.

All of which indicates that here is one of our important common interests, and one worth cultivating with zeal and devotion.

BENSON Y. LANDIS

Committee on Town and Country of the Home Missions Council, the Federal Council of Churches and the International Council of Religious Education

New York, N. Y.

Moral theology and labor

EDITOR: If Godfrey Schmidt were a skilled fencing artist rather than the able author of the article "Moral Theology and Labor" (AMERICA, Apr. 26) one would be inclined to say *touché* to all his points. Theologians have waxed eloquent on the subject *De Contractibus*, but were a student to look for a treatise on the labor contract he would find the silence deafening.

The detailed analysis of other kinds of contracts may be due, in truth, to the stimulus of the confessional. Perhaps labor lawyers have not been able to give theologians the same impetus as confessors. But at least one lawyer is complaining.

A moral theology for labor relations is most desirable. But before it can be realized, two phenomena of recent vintage must be properly examined and evaluated by the men who will provide it.

Theologians must understand that, in the past century, the workers have grown in status. They are conscious, as never before, of their dignity as workers and as free men. They know that their freedom depends on the public acknowledgment of their rights. They want those rights declared and recognized. The improvement of their lot, therefore, is not to come from outside of themselves. No longer do they want to be saved by another social class. No longer can we help them merely by emphasizing the duties of employers and property owners. They have put off their childhood and hereafter want to be treated as adults.

Until this moral growth of the workers is fully appreciated by theologians, no ethic of labor relations will be complete. But another change, brought about by the last century, is also important to a moral theology of labor relations.

Under capitalism the institution of private ownership has changed. Too often, the owners of productive enterprises (stockholders) do not control or manage what they own. The relationships between owners and workers have changed. The "rights" of one group against the other have been altered by the growth of the giant cor-

poration. The right to work, to participate in management, might have been meaningless to workers two centuries ago. They are very real now. The theologians must redefine these rights and duties in the light of historical changes.

The two prerequisites of a good moral theology of labor relations are, therefore, an understanding and a sympathy with the struggle of workers to be really free, and a study of the corporative set-up with a view to re-defining the relationships that exist between owners, managers, and workers.

It must be remembered, however, that the "rightness" or "wrongness" of actions in the labor field depend in great part on circumstances and on the effects a given decision will have on the lives of free men. Before theologians can exercise their skilled moral judgment on industrial matters, they must know the realities of industrial life.

I must disagree with Godfrey Schmidt that they can learn the realities of the labor field in a "seminar" or in a "congress." A moral theology of labor relations can only be built from the ground up. This means that young moral theologians must devote their energies to studying industry. They may draw their general principles from the past, but they must realize that they will not find the answers to their difficulties in ancient tomes. They must also be prepared for agitation and controversy. And they must have the courage to break new ground. . . .

(REV.) GEORGE A. KELLY

St. Monica's Rectory
New York, N. Y.

EDITOR: Godfrey Schmidt's article presents publicly, and I trust challengingly, the question that so many have been asking privately: "Why are the theologians not contributing to our enlightenment in the field of labor relations?" It requires only courage and competence and we have many competent theologians. The contributions we have had until recently have been unbelievably sterile. The recapitulation of ancient theological opinions has value, but too often it seems just pedantry. Our problem in this field of labor relations: the question of corporate ownership; just wages; closed shops, etc., are really modern. They can not be resolved by a patch quilt of opinions from thinkers who never had the problems to think about. . . .

(REV.) JOHN P. MONAGHAN

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